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A. Martin,
General Evangelist, Muncie, Ind.



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A THE OPPORTUNITY IS PASSING.

April First Will Soon Be Upon Us.

Let it be borne in mind that, notwithstanding the enlargement and other great improvements in The Christian Century such as have won for it the recognition as the leading journal in the brotherhood, the old price of \$1 a year in advance continues until April 1. After that date it will be \$1.50. The Christian Century to-day is a thirty-two-page magazine, filled with the strongest articles and the best material that has appeared in any paper among us in recent years. It is a twentieth century journal, being up to date in style, in strength and in spirit.

We believe that the brotherhood will not be satisfied with a paper that is not up to date and constructed in the most approved style of modern journalism. While it costs more money to use expensive stock and produce a paper of this high grade and attractiveness, we believe that our brotherhood will not be content with a paper inferior to the high standard of papers of other religious bodies and that they are willing to pay what it costs if they can only get an article of superior merit. We do not blame our people for refusing to take papers in which they find little or nothing of special interest. They should not be expected to take church papers from the standpoint of duty, but because there is something in them that is attractive and beneficial. We have undertaken to furnish a paper that the thinking people, those who are eager for knowledge and improvement, cannot afford to miss and will not do without; a paper that will be a delight to our readers and which they will feel proud to hand to their religious neighbors. Does our brotherhood want such a paper? Shall we with our magnificent plea and wonderful progress as a people be content to lag in the rear in the matter of publications? Must our faithful church workers throughout the country be compelled to apologize for the appearance of their papers or through embarrassment withhold them from their neighbors, or shall they not be supplied with such an attractive, genuinely meritorious journal that they will eagerly and with exultant pride hand it to their friends whom they seek to reach?

We Believe in Our People.

There are no better, more enterprising, intelligent people than ours. The best in the land is none too good for them. They are willing to pay the price provided they get the worth of their money. We propose to supply them with a paper that will satisfy them. It cannot be done for \$1 a year. No first-class religious paper is published at that price. To show how the prices of the best papers of other religious bodies run, we give a few examples:

The Churchman, in advance, \$3.50; after ninety days, \$4.

The Congregationalist, in advance, \$3; after ninety days, \$3.50.

The Interior, in advance, \$2.50; after ninety days, \$3.

The Advance, in advance, \$2; after ninety days, \$2.50.

Many do not appreciate the fact that religious papers cannot be published at the price of secular papers. When it is considered that religious papers are limited in their field, appealing only to the adherents of a particular faith, constituting a very small fraction of the entire population, and also that they are barred from nine-tenths of the advertising patronage, it may be understood why it is necessary to get a larger subscription price than for secular papers that appeal to all the people and accept all advertisements. The above figures show the prices paid by the subscribers to the leading papers of other religious bodies. We propose to furnish The Christian Century for \$1.50 in advance or \$2 after ninety days. Will our brotherhood stand by The Christian Century Company in its attempt to supply a superior, first-class paper at this exceedingly low price? This remains to be seen. We depend upon all those who appreciate the merits of The Century and desire to see it succeed, to push its interests to the front and send in clubs of subscribers for it. Every old subscriber is authorized to secure new ones. While the price remains at \$1, we will accept \$4 in payment for a club of five new subscribers, or old subscribers may advance their subscriptions one year by sending in four new ones. Good agents are wanted in every locality to act on liberal commission. Let all interested write us for particulars.

A Twentieth Century Proposition.

The most remarkable proposition that has ever been presented by any of our publishing houses in our Great Combination Offer. While the paper contained twenty pages and was a one-dollar paper this offer astonished every one who heard of it, and hundreds of churches took advantage of it and are now enjoying the benefits. Now it is a \$1.50 paper, being larger and much more expensive. But notwithstanding this, as long as the price remains at \$1 a year we continue the same offer, and for twenty-five new subscribers at \$1 a year each we will send as a premium and without charge 100 copies of Christian Melodies, that popular new song book. If the old offer was astonishingly liberal, what must be said of it now, since the value of the paper has been increased 50 per cent? No doubt this will be recognized and that before the regular price is established a very large number will take advantage of it.

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EDITORIAL.



THY MOTIVE.

Tho' all the wealth of Croesus
Were portioned out to thee,
And gold thy coffers overflowed
As overflows the sea,
And tho' the world with plaudits
Thy name should loud proclaim,
And thou should'st reach to dizzy heights
The pinnacle of fame,
Yet these would not avail thee,
Or add a grain of weight,
When in the scales of justice
Thy life is measured out;
The standard then of actions
By which thou'l stand or fall
Will be, "What was thy motive?"
Just that, and that is all.

Denver, Colo.

—C. H. Ashton.

WHAT DO WE MORE THAN OTHERS?

We are sure that a certain general consent may be secured among the disciples to the statement that we are not seeking to restore the actual conditions prevailing among the New Testament churches, but rather to call attention to that apostolic ideal, which first took form in the teachings of Jesus. To the world of the first century that ideal was absolutely new, and indeed incapable of instant realization. It is plain that the church of the nineteenth century has not realized it, but that, on the whole, it has come much closer to its embodiment in actual practice than was seen in any previous period. Nevertheless, though the instance between apostolic teaching and Christian practice has lessened steadily during the centuries, there still remains much to be done in completing the identification of the actual with the ideal as set forth in the teachings of the Lord, and reported unto us by them that heard him.

Unity of Purpose.

Every movement in the church has been an effort to restore some lost or neglected element of the faith. No body of Christian people has ever deliberately set itself to a departure from the teachings of the Gospel. But these departures have come in through the loss of vision, the failure of enthusiasm, the cooling of love. Hence the need of reformation, and the entire pathway of the church is marked by the memorials of such efforts, each effective in its own way, and to a great or less degree. When the present movement started, now known historically as the Christian Church, of the Disciples of Christ, its platform was so startling, and its ambition so great that it could not fail to attract attention. Its plea was the return, not to the reformation, nor to the church of the middle ages, nor even to the church fathers of the second and third centuries, but to the Christ and his first witnesses. With Professor Blackie, they said: "We have no objection to a return to the apostolic fathers; but why stop with them when one can go back to the grandfathers,

the apostles themselves?" They were content with nothing less than this. To restore the Christian ideals of the first days was their endeavor. The apostolic teachings, the apostolic ordinances and the apostolic spirit became the objects of their contemplations, and the restoration of these to supremacy their hope. From these aims they have never departed; for them they still contend.

The Requirements of Consistency.

But once more we must consider what our friends have to say of this high enterprise, and must be content to learn wisdom at their lips, if indeed upon reflection they appear to be right. For they are saying, not a few of them, that if it be understood that we seek the restoration of the ideals of the apostolic church, and not the actual conditions of the first century, we can hardly claim to be more anxious to see this accomplished than are our religious neighbors. That they as sincerely seek to be obedient to Christ as do we, and that in following the leadings of the spirit into the possession of the holy fruits of Christian character, it often appears that the advantage is with others, even some of the sects and denominations whom we denounce, rather than with us. That if an earnest effort to accomplish the will of our Lord be the test of a people, we have nothing whereof to boast above others; and that the commendation upon faithful effort to realize the true and essential things of Christian life rather than the small and inconsequential ends of a legal correctness, might rest upon some of those outside our circle rather than upon ourselves. In a word, that considering the greatness of our claim to return from the pools in the plain to their primal source in the flowing streams from Lebanon, the master might well say to us, as to those of old, "What do ye more than others?" We have assumed a position which is like a city set upon a hill. Our claims are so great that if we do not give them a large measure of embodiment they appear to be only the bombastic and pretentious boastings of egotists.

Present Attainments.

Frankly let us say then that it is a source of satisfaction to us to find so much of the spirit of Christ abroad in his church. The old antagonism and hatreds are disappearing. Much of the work to which the disciples set themselves at the first has been accomplished.

1. The reverence for human creeds has well-nigh passed forever. Many hold them as historic testimonies which they believe to have served an excellent purpose, and deserve to be kept as landmarks; but the church as a whole has little use for creedal statements. It once took courage to denounce human formulations of this character. He who wastes his time in the exercise today is needlessly insulting a dead antagonist.

2. The lordship of Jesus was a great watchword with the fathers. To call attention to his authority, rather than that of councils, synods and symbols was the effort of the primal days of this reformation. It was a word supremely needed in that time. Men

were listening to Moses, Elijah, Ezra, Augustine, Luther, Calvin, Wesley, Williams and Robinson rather than to him. It was the task of the pioneers to ascend once more the mount of vision and still the strife of tongues among their religious contemporaries, while the voice from the cloud proclaimed, "This is my beloved son; hear ye him." But in the years that have passed since that time this plea has become a commonplace of Christian teaching. The will of our Lord is studied with loving reverence by men of every communion in the effort to follow him in complete surrender. "Lord, what will thou have me to do?" is the passionate cry of thousands of every name. The world has never seen so marvelous an effort to translate the purposes of Jesus into human life as within a decade, and this by all the churches. It is idle to deny this. Nor will it do to say that because a man has not been immersed all his earnest service goes for naught. Baptism is an act of loving obedience, which no one who understands its significance will decline to observe or desire to omit. But not all have had the same training, and, say what we will, not all who read the New Testament with apparent candor and willingness to be led into all the truth, understand their duty as it seems plain to us. Shall we therefore fail to discern in them, when it is present as often as it is that deeper and truer test of Christian life, a Christlike character, and the Holy Spirit as an indwelling presence, giving victory over sin, and producing its appropriate point?

These two facts, the decay of loyalty to human creeds and the growth of a larger loyalty to Christ, a truer recognition of his authority, are witnessed in all the churches about us. That we have had a part in promoting these ends let us believe, with a certain reserve, and a great and deep shame that we have not done more. There was, perhaps, a certain priority in our efforts to attain these ends, but we alone have not brought even their present measure to pass.

The Work Yet Incomplete.

What then do we more than others? What have we that the rest have not, if the cry against creeds is either become unnecessary or is shared by all; if the Lordship and authority of Jesus are lovingly recognized by all, and in the deeper meaning of loyalty, by some perhaps more than by us; if Christian unity is regarded as desirable by all and is to some extent preached by all, as it was not thought of in the days of the fathers; if reverence for the Bible is growing in company with its more earnest study? Is our place already gone? Has our testimony become useless? We think not. Never more than now were the principles for which we stand needed. There remains yet much land to be possessed. Christian unity has not yet come to pass, nor can it, save upon the apostolic basis. But while we are thus giving to the world our testimony with no uncertain voice and thereby fixing in increasing measure the eyes of men upon us, we must see to it that we look out the best features of our brethren of other communions for contemplation and comment, not the worst; that we recognize the great strides that have been made in all the churches toward the ends we have sought; that we claim for this only that modest credit which the facts warrant; and that, above all, we show ourselves an example to the believers in faith, in charity, in patience, in love and in purity.

THE VISITOR.

The story of the lecture platform in America would make interesting reading for one at all concerned in tracing the changes which a generation brings. There was no more valuable factor in the educational life of the republic than the Lyceum, with its impartation of instruction, and its incitement to noble ideals. Side by side with the public school in New England towns appeared the winter's lecture course, in which the best men who could be secured gave their messages to audiences eager to hear and learn. There was little thought of mere amusement in these lectures. The speakers and their hearers were both intent upon the serious purposes of life; and though humor had its place, it was but a side light upon the theme, a sort of lubricant to make more smooth and easy the pathway of the message to its goal. Those were great days. Edward Everett was delivering those masterful orations on Washington and the founders of the nation; Emerson was exploiting the philosophy of the Concord circle of transcendentalists; John B. Gough was painting the horrors of that Niagara of national danger, the traffic in strong drink, with its whirlpool of ruin below; Wendell Phillips was joining hands with the greatest preacher of the age, and the sweetest and boldest singer of liberty, Beecher and Whittier, in telling assaults upon the doctrine of slavery; George William Curtis and James Russell Lowell were inspiring in American hearts the love of nobler educational and social ideals; Edward Everett Hale was already speaking his message of philanthropy and helpfulness; Bayard Taylor was interpreting to the young republic the life of the old world; while Julia Ward Howe, Anna E. Dickinson and Mrs. Livermore were proclaiming the gospel of woman's work. It could be said of all these, and the rest who made up that brilliant and earnest company, that they spoke because they believed; each had a message. If they took money for their service it was only because it was their due, and the world has a way of always giving the more earnest heed to the things which cost it something to hear. But the money was never the first consideration. Wendell Phillips sent out his circulars giving lists of his lectures. There were "The Lost Arts," "Sir Harry Vance," "Daniel O'Connell," "Slavery," and the rest. His terms were, "For any lecture except the one on 'Slavery,' one hundred dollars and all expenses; the lecture on 'Slavery' will be given free, and all expenses will be paid by the lecturer." Similar was the attitude of others like Beecher, who received little but abuse for those addresses in behalf of freedom; and for whose treatment at the hands of English mobs while defending the government of the United States no payment could have been a compensation. Then back of these men was that circle that worked and thought, but had no time to speak from lecture platforms, even for money. Agassiz at Harvard, when begged to lecture at what seemed fabulous prices, replied, "I have no time to make money." The few people who could have been called "entertainers" were in nearly all cases interpreters of Shakespeare, who did much to create noble ideals in the circles they reached. James E. Murdock, Professor Churchill of Andover and Charlotte Cushman were of this kind. Where humor was employed as a distinct and prominent feature of a public lecture, as in the cases of Mr. Shillaber (Mrs. Partington), Josh. Billings and Eli Perkins, it was still the means to an end, the em-

phasis, as in the Proverbs, upon a true philosophy of life, never the end itself.

The Modern Lecture.

That the lecture platform has greatly changed cannot be doubted. One need not say that it has deteriorated, though there is felt the distinct loss of those great purposes which dominated the earlier Lyceum. The watchword of many lecture courses appears to be merely entertainment or amusement. The Visitor does not doubt that fun has a real value to a large circle of people in this rushing age. Still less does he question the fact that most people like it. Still, he wonders if a man who deliberately says to himself, "Go to, let's be funny," can ever be a leader of thought into the high and purposeful regions to which the earlier generation of lecturers pointed us. He has heard lectures on "Fools" by several men of eminent ability. He once heard of a New York preacher who preached an eloquent discourse on "Sleep"—with illustrations by the audience; he has been tempted to wonder, in listening to lectures on "Fools" if he was not getting appropriate illustrations in the speakers. Into the long list of non-descript subjects which modern lecturers select there is no need to enter. Some of them deliver the goods they advertise; some do not. In lectures on travel there is always an interest, provided one is not always falling over moldy jokes and stale anecdotes on the trip. A favorite device is the illumination of a historical period, or the contemplation of a great character, which always gives room for the enforcement of great moral purposes and reforms.

The Latest Type.

In recent years a new type of lecture work has sprung up—the exploitation of people in whom the world is interested. Perhaps the most successful representative of this class of promoters is Major James B. Pond, whose managerial career extends over a long period. In a recently published book he gives a most readable account of his experiences with celebrities (*Eccentricities of Genius*; New York. Dillingham).

Major Pond admits that he "drifted" into the lyceum business. It was while associated with the "Salt Lake Tribune"—the first Gentile paper in Utah—that he became acquainted with Mrs. Ann Eliza Young. This was shortly after she apostatized. One evening it was arranged that she should tell the story of her life to the guests of the Walker House, where she had taken refuge under the protection of the officials of the territory—Governor Woods and Chief Justice McKean. She told her story—one of the most interesting and thrilling ever rehearsed. Her speech was telegraphed to the Associated Press, and the next day she received many telegrams from various persons asking her to lecture. One was from P. T. Barnum, and another from James Redpath. It was conceived that if she could tell her story in Washington, the state of Utah, instead of being neglected as it was, would get some attention and legislation. Major Pond proposed a lecture tour, and she accepted; it was then that he undertook his first managerial contract. Two days later she did tell her story in Washington. Forty-eight hours afterwards the Poland bill for the relief of the oppressed in Utah was a law.

From this time onward the work of discovering interesting people has gone on to the present time. He has "brought out" or "brought over" such men as Mark Twain, Bill Nye, Max O'Rell, Henry M. Stan-

ley, Hall Caine, Israel Zangwell, Ian Maclaren, Nansen, Sir Edwin Arnold, and many another.

Interesting Personal Reference.

He naturally has many interesting anecdotes to relate of the men he has known as prominent in the exclusive field. Of Mr. Beecher's forgiving spirit he says: "I remember saying to him one day, after I had seen him walking arm in arm with a man who had injured him, who had been abusing him, 'I think you are carrying the doctrine of forgiveness too far.' He said: 'Pond, can we go farther than to bless those who curse us, and pray for those who despitefully use us? Ah, there is so little known of the spirit of Christ in the world that when a man is trying feebly and afar to follow him even Christians do not understand it.'

Of Charles Sumner's traits, good and evil, he speaks interestingly. His faults of character are as well known as his public services—he was unconciliating, egotistic, and dogmatic. Major Pond and his father were once on the same train with the "aristocrat." He was reading in the drawing-room car.

"Father stepped up and said: 'The Honorable Charles Sumner? I have read all of your speeches. I feel that it is the duty of every American to take you by the hand. This is my son—he has just returned from the Kansas conflict.' Honorable Charles Sumner did not see father nor his son, but he saw the porter and said: 'Can you get me a place where I will be undisturbed?' Poor father! His heart was almost broken."

Sir Edwin Arnold was surprised at the welcome tendered him in this country. American audiences were amazed at the poet-editor's retentive memory. The author says:

"One evening in my library Sir Edwin was reclining on a lounge. I was holding a rare volume of Shakespeare, which he had been admiring and had passed to me. 'Now, Major,' he said, 'give me the first line from any scene and I'll give you the whole scene.' I gave him a line from the least-known of the plays and, to my astonishment, he recited the entire scene. He told me afterward that he could recite Shakespeare from beginning to end."

There is a pathetic strain in the account of Ralph Waldo Emerson's last appearance on the platform. It was difficult for people to believe that the sage of Concord was really breaking mentally. A lecture was given to raise funds to save the Old South Church from being torn down. The venerable author faced as choice an audience of the blue blood of Boston as has ever assembled in that old chapel.

"Mr. Emerson was introduced. As he began reading his lecture the audience was very attentive. After a few moments he lost his place, and his grand-daughter, sitting in the front row of seats, gently stepped toward him and reminded him that he was lecturing. He saw at once that he was wandering, and with a most charming, characteristic, apologetic bow he resumed his place—an incident that seemed to affect the audience more than anything else that could have occurred. A few moments later he took a piece of manuscript in his hand, and, turning around with it, laid it on a side table. Just then one of the audience said to me (I think it was Mrs. Livermore or Mrs. Howe), 'Please have the audience pass right out.' He had probably been speaking about fifteen minutes. The audience passed out, many of them in tears. I never read any account of it in the newspapers. I suppose it was out of love and veneration for the dear

man that the incident did not receive public mention, but there must be a great many still alive who were witnesses to that memorable scene."

THEORY AND PRACTICE.

With men who are theorists by profession, theory goes far in advance of what is realized in practice. It is apt to be true of scientists, physicians, educators and ministers. With them habit rules in the actual rounds of life, while thought and fancy present quite different possibilities in reflection and aspiration. No doubt this is true of most people in some directions. Probably in one's specialty, whether as farmer, merchant, mechanic, one dreams of things in comparison with which the day's work appears singularly meager. All such people might be called progressive in theory but conservative in practice, at least the practice lags behind achievement. But in religion the majority of people are the other way—conservative in theory, but liberal, if at all, in practice. They will drift into ways of living far removed from their early training and all the traditions of the church, and if they are called to account usually say their early training was right and their deeds wrong. In a majority of cases it is likely on this account that progress and reform can advance best through example and association rather than by explicit statement and argument.

Religious Observances.

An interesting illustration of practice being in advance of theory is found in the history of the introduction of the organ and choirs into Protestant churches. Usually it has come about by experience, not by legislation or preaching. The manner of procedure was (happily, the past tense can now be used) to have the organ for the Sunday school, then for evening service and finally for morning also. The justification for its introduction was not in any text of Scripture, but in the fact that it attracted the children to the Sunday school and the young people to the church and really satisfied better the aesthetic sense of all. In hundreds of churches the organ has in this way gained a place in spite of the fact that if it were put to vote, and the theoretical aspect called up, a majority might oppose it. The same is true of church societies. As soon as they are seen to be practically effective in securing interest and funds, they are accepted. A similar change has come over preaching in recent years. Among the Disciples in the days of Campbell and Franklin and up to the time of the older men now living, the sermons were didactic and exegetical even in the "protracted meetings." But in the last ten years a type of evangelism has flourished which is sentimental and sensational as compared with the scriptural teaching which prevailed before. All sorts of devices—"after meetings," rousing songs, electrically connected with the last word of the sermon; meetings for men, meetings for women, etc.—these are innovations in large part contrary to the traditional teaching; but they have grown up because they have met with a kind of practical success. The introduction of the responsive readings, special music and other liturgical features, salaried ministers, women preachers, raising money by subscription and apportionment, extending the hand of fellowship by the pastor alone, the use of individual communion cups and of leavened bread—in all these things theory has been suppressed and finally superseded by practices of a more liberal character. Much more profound changes are even now at hand through the

same influence. They involve the conceptions of the Scriptures, the church, the terms of fellowship and other vital points. Concerning these things a few make thorough investigations, but the majority accept results and never take the pains to make them tally with what they have been taught.

Popular Amusements.

An interesting phase of this question appears in the conduct of church members regarding theater-going, card-playing and dancing. Hundreds of Christian people, through social influence and for various reasons, indulge in these things, but scarcely ever with a clear conscience. They do not stop to consider their conscience: they go ahead for this occasion or this season, while they are in this city or that, never confessing to themselves that they are really doing those awful things they have heard denounced all their lives. If they were to have the practice confronted by the theory, they would usually say the latter is right and the amusements are bad. They hide the cards from the minister, look shyly around the theater for fear of recognition, but never think of refraining from the amusement until they can arrive at some formal consistency. In the large city it is particularly true that theory or doctrine becomes atrophied under the insistent privileges and attractions of urban life. Men who were conservative in smaller places become in a few years exceedingly liberal in the city, not because their convictions have changed so greatly, but because the pervasive social life is a great agency in modifying conduct. Too often, with uneasy hearts, people give up the church, because they see no way to harmonize their deeds with their creeds. It is a triumph of the practical side of life.

The Good Side.

It may be fortunate, however, that the practical elements dominate so largely. Many a pastor has introduced innovations by avoiding labels and putting forward the pecuniary or other advantages. It is seldom safe to ask official boards or church meetings to formally adopt resolutions that involve the discarding of traditions, but it may be that the whole church would gradually adopt a usage when properly suggested, even if it involved a theoretical contradiction. Some civil laws have been outgrown and in that way repealed when technically they were yet on the books. One good deacon, when asked how he reconciled a certain practice of his church with the teaching of the brotherhood, said, "I don't reconcile them at all; this isn't a theological, it's a business proposition." There are many ways in which progress comes. Very frequently it comes not through decree or reflection or conscious choice, but through the slow growth of custom, by emphasis upon practical questions.

There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in His justice
Which is more than liberty.

There is welcome for the sinner,
And more graces for the good;
There is mercy with the Savior,
There is healing in His blood.

For the love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderful and kind.

—Christian Melodies.

THE OUTLOOK.

Ex-President Harrison on Imperialism.

Ex-President Benjamin Harrison in the current number of the North American Review discusses and condemns imperialism. He condemns the policy of the administration. In one place he says: "We are hearing now a great deal of the riches and strategical advantages which have come to us with the docile acceptance of the divine will in the Philippines."

Mark Twain on the Enlightened Powers.

Mark Twain in the same number of the North American Review thinks the so-called enlightened powers are oppressing the weaker nations. England, he thinks, has acted cruelly in South Africa; the United States cannot justify its course in the Philippines, and the powers of the world are seeking to ruin China just because they are able to bring about that empire's downfall.

Heathenism.

There is heathenism here in America. The papers record the story of a divorce which "it took just fifteen minutes to get" in Hot Springs, S. D. The party who got the divorce is described "as a high-bred and beautiful woman" who was once "a familiar figure at Newport and Tuxedo." Her husband filed no objection, but at the very same time another husband and wife were separated because this man whose wife was divorced from him had transferred his affections to the other woman. That is "high life." Extremes meet. There is a heathenism of high society, for like the other it disregards the law of God. Mormonism is innocent and holy beside such cases. The family is endangered and the nation cannot stand if the family fails.

King Edward VII.

The accession of the new King of England has put everybody to guessing. What will he do? Although an old man, comparatively, his days have been spent in idleness and sport. He has not been the patron of art or literature, he is the master of no science. His chief distinction seems to be that of a social arbiter. How vast are the opportunities before him, but it is thought he is but poorly prepared to use them. But his poor preparation to be king may be his best means of rendering the whole world a service. England is now but a veiled republic, and the veil has been growing thinner each year. If Edward VII. proves a weak king, which it seems he would, the monarchical idea will grow still more unpopular among the English people. This would be a good thing. Monarchy, generally speaking, is another way of spelling tyranny.

Disfranchised for Selling Votes.

One of the best things which has come under our notice for some time is the fact that a judge in Crawfordsville, Ind., disfranchised fifty voters for selling their votes. "It is a fundamental principle of law," said the judge, "that an agent who has betrayed his trust can be removed and the power invested in him revoked. The voter is the agent of the government for the purpose of carrying into effect its principles, and the moment he offers to sell himself out he becomes false to his trust and an enemy to his country. If a man steals ten cents' worth of property he may be convicted of petit larceny and disfranchised. Is vote-selling a crime of less magnitude?" Nothing is fraught with more danger to the republic than vote-selling and vote-buying. It is a kind of treason which

deserves the severest punishment known to law. And the punishments in no case are strong enough. A man who sells his vote is plainly unfit for the responsibilities of citizenship and ought to be disfranchised forever.

Anarchy in Kansas.

The novel and energetic crusade carried on against the saloons in Kansas by Mrs. Carrie Nation suggests a good many things. In the first place it shows us the real origin of anarchy. This is not from the "lower classes," but from the failure of officials to perform duty they are sworn to perform. If any man should after taking oath of office find he cannot perform the duties of that office it is plainly his duty to resign. When he fails to do this he is perjured. The saloon in Kansas is not legal and Mrs. Nation's methods of fighting it are not legal—anarchy begets anarchy. One peculiarity of the situation is, that there seems to be no law by which Mrs. Nation can be punished. This question is also suggested: What is the duty of a citizen when he knows the law is openly violated and those public servants to whom its enforcement has been entrusted not only refuse to move against offenders but protect them? Has not such a state dropped back into that primitive condition when the governing power is in might? Is not a commonwealth a failure when its officials, sworn to enforce the law, protect the criminal? Mrs. Nation may or may not be a fanatic; we judge not. But the protection of saloons in Kansas is a disgrace to the officials of the state.

Cruelties of the Race-Track.

Sometimes people defend the race track as a pleasant diversion and a help to men and women of monotonous life. We do not know why any one should have a monotonous life when society to-day presents so many opportunities for service. But even if the race track could be divested of the feature of gambling, it would be too cruel for anything but persons with cushioned sensibilities to enjoy. There is something exceedingly repugnant in the cost at which people with weary, stagnant feelings—stagnant from sheer love of ease—buy a little excitement. The cost is not to themselves, however, but to some one or something else. The beatitude of the merciful would be inapt over the gateway of a race track. Says the Youth's Companion: "A great race horse died the other day, after months of suffering, at an age when he should have been in his prime. When he was three years old his owner refused twenty thousand dollars for him. He was put on the track while very young, and pushed to the limit of his speed and strength until he broke down under the strain. He developed 'bowed tendons,' and was subjected to the 'firing process.' That means that his legs were burned with hot irons. 'He was a bulldog for courage,' says a paper which describes his death, 'and he fought the tortures of the firing iron to the bitter end. * * * At last outraged nature could no longer stand the strain, and the noble animal died, fighting to the last for his life.' Outraged nature, indeed! and outraged decency and outraged humanity, that permit such deeds to be done for the sake of gaining a half-second of time or winning a few dollars!"

The older I grow and the more I see of the world the more firmly I am convinced that it is inherent in the divine order of society that the highest intellect among women, the best she has to offer, should be given to the home.—Mrs. Ellen Henrotin.


CONTRIBUTED.
THE PENITENT'S PRAYER.

Written for The Christian Century, by Margaret Scott Hall, Kirkwood, Ga.

Father, hear thy sinful children,
Lost amid the worldly strife,
Seek and save us weak and erring.
Guide us in the "Way of Life."
Now in darkness, broken-hearted,
Stumbling onward in the night,
Craving, Lord, thy sweet compassion,
Gently lead us to the light.

Fed upon the husks of sorrow,
Knowing not thy paths of peace,
Pity thou our human weakness,
Bid the storms of trouble cease;
We are weary, burdened sinners,
Toss'd, repentant, seeking rest,
Spread the feast of sweet forgiveness,
Take thy lost lambs to thy breast.

Wayward hearts are "prone to wander,"
And thy loving care forsake—
Still dear Lord, provide thy bounty,
Let each prodigal partake;
Hear the sinner's plea for mercy,
Grant us, Lord, thy tender care,
Through the blood of our Redeemer,
Father, hear the sinner's prayer.

THE WORD IN JOHN AND PHILO.

G. A. Peckham.

John's statement, "The word became flesh and dwelt among us," introduces the grandest being that ever stood upon earth in human form, the incarnate word of God. We read in ancient myth and story of the time when the gods came down and walked among men, bestowing gifts with their own hand. In these free creations of the fancy we have a prophecy of what actually takes place in the divine plan of salvation. In reading John's

Gospel it is seen at once that word is not used in its ordinary sense, but means something far different from an utterance. To avoid confusion I shall follow the example of scholars, leaving the Greek term untranslated, using logos instead of word. While the logos-teaching found in the Inspired Record is a revelation from God to the writers of the New Testament, the idea of the logos was by no means new in the age of the apostles. When John wrote there were points of contact between his teaching and the thought of the men of his time. As the world was long preparing for the Savior, who came in the fullness of time, so preparation was made in the Old Testament, in Greek and Jewish philosophy and in the wisdom-literature of the Apocrypha for the perfect system of teaching on the logos appearing in the New Testament. With the ancients it appears sometimes as divine reason, at others as the divine word. It is the active principle in the creation and controlling of the universe. We find the logos in Heraclitus five hundred years before Christ. In his system the logos is an intelligent power that rules the universe with irresistible sway. At times it is also identified by him with Deity. Apparently striving after a definition he represents it as "Intelligence, law, destiny, the all comprehensive force about us that acts upon the universe, both rational and of sound mind." The

logos appears also in the philosophy of the stoics. With them, to use the words of Zeller, the logos is the rational power which permeates all things.

The Logos of Philo.

The logos-doctrine of Philo, whose literary activity comes just before that of the New Testament authors, contains both Greek and Jewish thought and presents some striking similarities to the teaching of John and the author of the Hebrew epistle, as well as some marked differences from it.

According to his philosophy God alone is perfect, self-sufficient, eternal, unchangeable and raised above all polluting contact with the material universe. Says Philo, "God made the world from matter, not taking hold of it himself, for it would not be right for the wise and blessed one to touch defiling matter." That God might be creator and ruler of the universe and yet not come in contact with it, Philo has recourse to intermediate forces identified by him with the divine ideas sometimes called words. They are immortal souls and fly through the air. They are all summed up in the divine logos, the idea of the ideas. He was the master workman in the creation of the world and is the guide of the universe.

There are many remarkable parallels between Philo and the New Testament bearing upon the subject under consideration which the reader will readily see for himself as I glean from Philo's pages a few thoughts on the logos. The divine logos by which the world was made is the image of God, also the fountain whence comes the light of the sun, moon and stars. He is ruler over them as the first born son of God. All things are put under him, the Father alone being higher than he. He is the real high priest, free from all sins, both voluntary and involuntary, having God for his Father and wisdom for his mother. He is the bond of the universe that holds all things together, preventing their dissolution. He was the invisible image of God above the ark and mercy seat. Philo also calls him the everlasting image of God, the first born son, the oldest angel, the archangel of many names and the archetypal man. The logos is the god of the imperfect, but the true God is the God of the wise and perfect. From him Abraham and Sarah receive the information that they are to have a son. His relation to the human soul is brought out in a passage where we are told that the soul is created in the image of the divine and invisible, a genuine coin called into existence and stamped by the seal of God, whose impress is the eternal logos. He is Melchizedek who came forth to meet Abraham, also the bread that came down from heaven upon which the children of Israel fed in the wilderness and the rock from which flowed the water that quenched their thirst. He was the real builder of the tabernacle. As advocate he occupies an important place in the forgiveness of sins and the redemption of humanity.

Advocate in Obtaining Forgiveness.

To use Philo's words, "It is necessary for the man, who is consecrated (that is the high priest) to the Father of the world, to employ as advocate his son for the forgiveness of sins and the procuring of abundant blessing. By son here he means the logos. The logos is called by him theos, God without the article in contradistinction from ho theos, or God with the article. He is also called "Second God," because he holds a position inferior to the Father alone. Although I have cited but a few of the many passages scattered through more than a thousand pages of



Philo on this subject, I have passed over no important point in his logos-teaching. Before comparing and contrasting it with the New Testament I wish to examine in a second paper other Jewish writings for the seed thoughts of his system of philosophy. While there is much in Philo that is striking and at the same time of interest to the student of the Bible, I hope to show that its likeness to the teaching of the apostles is not so close as it appears to be at first sight. But we can see that John in discussing the logos is writing on a living subject that is occupying the thoughts of men. In the philosopher we have speculation and idle fancy, while in John we have the clear revelation from heaven that gives light to all who will accept it.

EXPOSITORY PREACHING.

George A. Miller.

The greatest question of today is, how in the hustle and bustle of the times, to reach the people and have them become interested in the preaching of the word of God. Many preachers have tried various plans. Some by turning their church services into semi-shows or advertising sensational subjects, or by turning from the bible to literature or political subjects. But none of these plans have succeeded in reaching, or at least in holding, for any length of time, the people. Even though the people could be reached and held by these questionable methods, it is very doubtful if any permanent good would result. I believe the night of these things is far spent and that the morning light of the new century brings with it a hopeful sign of the return to the plan of preaching of our fathers that was so very effective. That is the plan of expository preaching. Not that we are to follow entirely in their footsteps, for they generally selected the controversial and gave expositions only on those portions of the word that would help them in the point at controversy. There grew up, therefore, a sermonic literature that was almost wholly controversial. Also our churches were filled with people who had but little knowledge of the true spiritual Christ life, but who had much of the spirit of debate. They must needs dwell in this atmosphere or die. Hence, under the spiritual ministry of the word many died.

From Controversial to Spiritual.

The day of the purely controversial is past, but the day of a full gospel, bringing out all phases of Christian life, is upon us. I mean, then, by expository preaching, that which will take the bible, and taking portions of it that show forth the law for the sinner and the saint, teach them without fear or favor to any. The haphazard form of selecting themes and texts has been followed so long that the people have no clear or definite conception of the scope of the word of God or of any of the divisions which comprise it. Why not preach for six months on the life and teachings of Jesus as found in the gospels? Not with any pre-conceived notions or ideas to impose upon the people and thus coloring it all by the mind of the speaker, but determined to preach it in its entirety. I do not mean by this to select certain portions of the gospels or thoughts in Christ's teachings, thus preaching a series of topical discourses, having but little, if any, connection with each other, but an exposition of each chapter and portion as it comes in the natural order of events that may be chosen from some good har-

mony of the gospels, some standard life of Christ, or following the order given in the interwoven gospels by Pettinger or some work of like character. These sermons can be made very interesting and profitable, for the people in general have very little conception of the life of Christ in its chronological order, and they will be anxious, having once begun to hear each sermon to the end of the course. I tried this plan a few years ago, preaching for thirty consecutive Sunday nights on the life of Christ, to the largest audiences we have ever had, often being compelled to put chairs in the aisles to accommodate the people. I was surprised at the interest taken in a plain statement of the historical narrative with applications to present day life.

Then following this four or six months on the Acts of the Apostles, taking the historical narrative as a basis and upon this building a beautiful structure of obedience and divine guidance in the entrance into the kingdom. Then any length of time on the Epistles, feeding the flock of God with the true manner of Christians living, and the promises contained therein to help them on from glory to glory. By this plan one has every opportunity to bring out the whole gospel without any person thinking that he is selecting particular passages of scripture simply to suit his purpose of teaching his own peculiar ideas. Besides this, the preacher owes it to his people to instruct them in the entire word of God. To give them some connected idea of the teaching of the books and the plan of salvation. It is a sad fact that today, even, with possibly more reading of the bible than ever before by the young people and others, they have no comprehensive view of the general scope of the scriptures or of the different books of the bible.

Failure of the Ministry.

The ministry is to blame, for, under the general topical preaching, one might sit from youth to old age and gain but little general knowledge of the scope of the teaching of the word. Our cause has gained great strength because we have taught more plainly the word of God and taught it in its fullness more nearly, as we believe, than any other people, and if we continue to grow and become strong numerically and spiritually in the future, it will be because we continue this plan of teaching. I have said nothing of the old testament, but in this also, will be found a fruitful field for exposition. All the volumes of the expositors' bible I have consulted I have found very helpful in this work, also for suggestions, though not critical or truly expository, Parker's People's bible contains many suggestions. Shall we not educate our people until they will enjoy the strong meat of the word instead of the milk, and often skimmed milk at that, of the ordinary popular preaching of the day, that touches upon everything except the true gospel of our Lord.

IN SERVICE.

Make use of me, my God,
Let me not be forgot—
A broken vessel cast aside,
One whom thou needest not.

I am thy creature, Lord,
And made by hands divine,
And I am part, however mean,
Of this great world of thine.

Thou usest the high stars,
The tiny drops of dew,
The giant peak and little hill—
My God, O use me, too.

—Horatius Bonar.

HOW TO HAVE A SUCCESSFUL REVIVAL.

By J. V. Updike.

The Church of Jesus Christ is the only institution on earth established by the Lord Jesus Christ for the salvation of man. When the church fails to do her part for the salvation of mankind, she fails in her mission. Churches become lukewarm and indifferent, and need to be aroused from their lethargy. No church can prosper without a revival, when needed.

1. Every christian should be made to see the need of a revival, when needed, if possible. When there is poor attendance on the prayer meeting, and on the Lord's day services, and the communion is being neglected, and the people are not reading their bibles as they ought, there is great need of a revival.

2. When there are divisions and jealousies, and backbiting and a spirit of faultfinding in the church and among the preachers, there is great need of a revival.

3. When the wickedness of the wicked do not affect the members of the church and humiliate them, there is need of a revival.

4. When the young people are not interested in the work of the Lord, and have no respect for religion and for the house of God, there is need of a revival of religion.

5. When the members of the church are indifferent to religious literature, and read eevrything but the word of God and religious papers, there is need of a revival of religion.

6. When the church gets where it is opposed to plain, pointed, practical gospel preaching, there is need of a revival.

7. When the church is opposed to what they call "doctrinal preaching," there is need of a revival. There never was a genuine revival of religion without doctrinal preaching, and the man who boasts that he had a successful meeting without preaching the doctrine of Christ, simply boasts is his own shame. The sooner he leaves the pulpit the better for the church and the world.

The Church at Work.

A revival is not a miracle, but christians doing their duty. That is all there is of it. Men and women will be brought to Christ whenever christians get to work. When the church sees their need of a revival, then they should begin to cry, "Lord, what wilt thou have me to do?" Acts 9:6. "Teach me to do thy will." Ps. 143:10. Get on your knees before God and repent of your own indifference, and confess and forsake your sins, and confess your faults one to another, and begin to pray for one another. Go to God for his blessing and contemplate his mercies and his goodness to you, and see what great things he has done for you, and "Go home to thy friends and tell them how great things the Lord hath done for thee." Mark 5:19. Then study Mark 16:15. "Go ye into the world and preach the gospel to every creature." "And the spirit and the bride say, Come. And let him that heareth say, Come." Rev. 22:17.

Read your bible and pray until you cannot keep still. Get where you ought to get, and do what you



ought to do, and you will not keep still, and you will not be satisfied until the people are being brought to Christ. Again, think of the shortness of time, what Jesus says, "Go work today in my vineyard," Matt. 21:28. "While it is day." John 9:4. "Now is the accepted time." 2 Cor. 6:2.

Our motive must be right to have the right kind of a revival. Not simply to count numbers; but to save souls from sin. "The love of Christ constraineth us." 2 Cor. 5:14. Desire to please God. Col. 3:23. Be true to your "trust." I Thess. 2:4.

Some "big meetings" do more harm than good, because the church is not in the work as much as it should be. If the evangelist is left to do all the work, when he leaves the work will fail, and satan will come in and do his work, and the last stage will be worse than the first. There is no work on earth that requires so much wisdom as evangelistic work; to do good, substantial work, should be the desire of every evangelist, whether there are many or few professed conversions. One good, substantial conversion is worth fifty, who are not converted to Christ. What does a baptized infidel amount to?

The church must stick to her message. "Christ and him crucified." Gal. 6:4. "Turn ye for why will ye die?" Ez. 33:11. Demand and expect genuine repentance. Show what a fearful thing sin is and what a great savior we have for sinners.

Motives to Work.

We have a great helper. Jesus says, "I am with you always." Matt. 28:20. "My grace is sufficient for you." 2 Cor. 12:9. "The Lord is my helper." Heb. 13:6. Never say fail.

We shall have a glorious reward. "Crown of righteousness." 2 Tim. 4:8. "He that winneth souls is wise." Prov. 11:30. "They that sow in tears shall reap in joy." Ps. 126:5,6. "They that turn many to righteousness shall shine as the stars forever and ever." Dan. 12:3. "To every man according to his work shall be." Rev. 22:12.

Whenever a church needs, desires, expects and works for a revival she will have one, whether the evangelist is much of a preacher or not. When a church has a time appointed to begin a series of meetings with an evangelist, she should make the meetings a subject of prayer. They should get liberal, for there can never be a genuine revival among stingy people. God's curse is upon stinginess. Love is liberal and gives freely of whatever it has to give. Too many churches try to run on the penny plan and can never succeed. You may expect a revival when the church becomes liberal. God is always blessing liberal churches. "Give and it shall be given." "The Lord loveth a liberal giver." "The liberal soul shall be made fat." There are multitudes of souls going to hell where members of the church are worth their thousands, but too ungodly stingy, to give what they are able to give for the salvation of the people. There is plenty of money in the church to do the Lord's work with, but as a rule, the wrong fellow has it and seems to know how to keep it. I find that the common people do the praying and the paying and I am pretty sure will be fully rewarded.

I will close now with a few simple rules for a successful meeting. 1. Study the bible to learn your duty. 2. Pray much and pray for something when you pray. 3. Select some one soul to save and work and pray until that soul is saved, and then go after another. 4. Do not allow entertainments, lodges,

dances, card parties, theaters or any other worldly thing to interfere with your christian duty. Love one another. Care for one another. Confess your faults to one another. Pray for one another. Forgive one another. Be kind to one another. Submit yourselves to one another. Fear God, love the bible, hate sin and work to save souls, and the Lord, our God, will bless and keep you unto life eternal.

HOLD THOU MY HANDS!

Hold Thou my hands!
In grief and joy, in hope and fear,
Lord, let me feel that Thou art near;
Hold Thou my hands!

If e'er, by doubts
Of Thy good Fatherhood depressed,
I cannot find in Thee my rest.
Hold Thou my hands!

Hold Thou my hands!
These passionate hands too quick to smite,
These hands so eager for delight—
Hold Thou my hands!

And when at length,
With darkened eyes and fingers cold,
I seek some last loved hand to hold,
Hold Thou my hands!

—William Canton.

'RELIGIOUS OUTLOOK.'

Carey E. Morgan.

The church has been often criticised. Some who find fault with it do so idly; others from excessive hostility; and still others from a sincere desire to benefit it, and because

of an anxious eagerness to see it take its true place of power in the world. However this may be, the church, for its own sake, must not be too quick to take offense. Honest criticism may be a tonic, an antidote, a corrective, or a stimulant, but it is never an opiate, and that is surely in its favor. It is better to be kept awake when it is time to be awake, with the sting of a critic than to be soothed to sleep when it is time to be awake, with the narcotics of flattery.

The Interview Method Applied.

I once addressed a letter to half a hundred distinguished leaders in different lines of work, and asked this question, "What more can the churches do than they are doing for the welfare of the world?" I did not then see, nor do I now see, why the newspaper should be allowed to monopolize the interview idea. It is certain that the pulpit could use this plan often with telling effect in the emphasis of truth. If it is worth while to quote a man long since dead to reinforce a position, surely it is worth while, for the same reason, to quote a man who is alive, and a leader in the world's activities. I received a rich variety of answers. They were agreed in one thing, though—that the church could do more than it is doing.

Some of my correspondents found fault with the preaching, I expect with good reason. Once in a while there is a man in the ministry who has missed his calling, but the same thing is true of doctors, lawyers, teachers, business men, farmers and mechanics. In all of these there are men who are like fish out of the water, or like square pegs in round holes.

***A Preacher's Problem.***

But preaching is not as easy as it may seem to be. Every time the minister rises to preach he faces a problem that may not appear to those who hear him. In his audience are people of all ages and of various tastes and mental attainments. How shall he adjust himself to the varying needs and capacities of his audience? Shall he feed the giraffes? Then the lambs will not get anything. Shall he feed the lambs? Then the giraffes will not deign to eat, and will most likely seek other pastures. The teacher does not have this problem. His work is graded to suit his graded classes. Those of the same age and equal attainments are grouped so that whatever is suitable for one is suitable for all. Suppose a teacher of mathematics had a class out of which nobody ever graduated. At that end of the class there is an accumulation, a piling up of maturing students. At the other end of the class, there are children continually coming in. Shall the teacher continue to give his attention exclusively to the maturer members of his class, and never take time to teach the younger members the multiplication table? If so his class would be in the predicament that many a church is. In some way the minister must be left free to teach the younger members of the congregation the alphabet and first principles of christianity without fear that the maturer members of the congregation will go away hungry and dissatisfied. The church that has the most genuine and abiding interest in the children and that takes the best care of the young is the church that will most faithfully serve our Lord and the world, and is the church which the age demands.

The Church Side Tracked.

Others of my correspondents thought that the church had permitted itself too often to be side-tracked. Its mission is to win the whole world to Jesus Christ. It must be admitted that it has too often turned aside from this great task. This is due partly to the innate selfishness of men who are content if they can get a church roof over their own heads, and perpetuate the local congregation. It is due in part to the divisions of Christendom, which have resulted in large waste of time in controversy, and in waste of resources through the multiplication of churches in favorite localities in the home field. Surely, the church must soon take up this task to the exclusion of all side issues. Our Lord has waited to see the travail of his soul and be satisfied. The man who interrupts this work for any trivial reason, for any reason, is guilty of sin. It is probable that our Lord permitted the Jerusalem church to be destroyed because it was so loathe to obey the commission. The old Baptist Church had over a million members at the beginning of the last century, and only a few hundred now. This is the church which said to William Cary when he plead for India, "Sit down, young man, if God wants the heathen converted, he'll convert them without any of your help." William Cary would not sit down, but the church did, and stayed there till it died.

I do not know a single church that is thoroughly interested in the world work of Christ that is not successful in its home work. I do not know a single anti-missionary church, or o-missionary church that is successful in its home work.

Carey E. Morgan.

*At the***CHURCH**

'Tis midnight, and on Olive's brow
The star is dimmed that lately shown;
'Tis midnight—in the garden now
The suffering Savior prays alone.

'Tis midnight, and for others' quiet
The Man of Sorrows weeps in blood;
Yet he that hath in anguish knelt
Is not forsaken by his God.

—W. B. Tappin.

FIVE MINUTES' SERMONS.

By Peter Ainslie.

*This do in remembrance of me.—Lu. 22:19.

One beautiful June morning I strolled up the Champs Elysees and sat down beneath the magnifi-

cant arc de Triomphe, which over-
looks the whole city of Paris. It is
the largest triumphal arch in the
world, being 160 feet in height, 164
feet in width and 72 feet in depth, and
was begun in 1805 by the order of
Napoleon. It was to commemorate
his own name and that of his brave
soldiers. It was many years in build-

ing and was not completed until the reign of Louis Philippe, and it is now one of the chief architectural glories of the French capital. By the side of this Napoleonic memorial I place the memorial of Jesus. He likewise set up his own memorial, but how simple it was—only plain bread and plain wine, to represent his broken body and his shed blood. One is so much like man and the other is so much like God. Man is forever trying to make out that he is something, while God is always teaching us that love hides even from itself. This is the story of that last supper. Jesus spoke a sweet message to that little company in the upper room of Mary's house, and then he tells them of his sacrifice and leaves only the broken bread and poured out wine to tell the story of a world's salvation. He hides himself in the simplicity of the service, but that night—the night before his crucifixion—he established the only memorial that shall survive a universal wreck. It was his and he said, "This do in remembrance of me." This is the beauty of the first day of the week. The early disciples caught the example quickly and every first day of the week this simple memorial service was held, and now Mary's upper room has reached around the world and millions sit down on Sunday mornings to keep the supper with Jesus.

Its purpose is to think of him and make Calvary a constant occurrence before us. There is no more difficult thing in the world than to think constantly of Jesus and at the same time be bad, and however good one may be, no one can live aright without frequent reminder of the sufferings of Jesus. That bread and the torn flesh, that wine and the blood upon his brow from the thorns, the blood in his hands and on his feet from the nails, the blood on his back from the cruel lash, the blood running over his garments down his side until one limb is wet and the ground is stained red with the dripping of the blood—what a picture! Think of this until sin becomes so awful you will seek for a hiding place and there will be no place to hide except in the heart of Jesus. No one can behold this suffering and then complain of personal sorrow, but we shall rather court human grief



until we be able to say, "I rejoice in tribulation," for this belongs to the Christian and, in suffering, we get patience and then divine approval and then hope. All our sufferings fade away, like stars are wiped out by the sun, and hope in a crucified and victorious Savior makes the heart at ease and opens the im-passable way to the anxious pilgrim.

The duration of this is until Jesus returns to the earth. "For as often as ye eat this bread and drink this cup ye do show the Lord's death till he come." The tragedy of long ago must continue its re-enactment until the return of our Lord. In its remembrance is our only hope. Forget, and you will have put out all the lamps of the soul; think of it, and you will be drawn out of self into Jesus, for in our remembrance of him we forget self and he becomes the passion of our hearts. This is the meaning of the Lord's supper; then heed his call: "This do in remembrance of me."

Our father, as we plead with thee not to forget us, we trust that we shall never forget Jesus. Amen.

*This is the golden text for the Sunday school lesson for Feb. 17, 1901.

BIBLE SCHOOL.*The Lord's Supper.*

Lesson for February 17—Matthew 26: 17-30.
Golden Text—"This do in remembrance of me." Luke
22: 19.

HISTORICAL INTRODUCTION TO THE LESSON.

H. Lawrence Atkinson.

The institution of the Lord's Supper is closely associated with the Passover Feast. The Passover was the great festival of the Jewish year. (1) It was the anniversary of the birth of the Jewish nation. (2) It recalled the divine favor and protection in preserving their first-born from destruction. (3) It commemorated their salvation from bondage in Egypt. It was equivalent to a combination of our Fourth of July, Christmas and New Year.

The Last Passover.

We ask ourselves the question as to whether Jesus had kept the Passover with the twelve on previous Passovers during his ministry, and while there is no direct statement on the matter, we have no reason to doubt but that he did. But everything connected with this last week in Jesus' ministry is of such great importance that much of what had been enacted before is overshadowed and hence left without record. Three or four days of this last week's doings occupy one-third of the Gospel record.

The Upper Room.

On Thursday the disciples inquired where they should prepare for him, apparently in this indicating that they knew from his custom in the past that he would as usual observe the common practice. The method he used to designate the man who would prepare a room for his use was probably adopted in order that Judas might not know of the place and prevent the observance of the Passover by a previous arrest.

John's Account.

Most place the supper of John 13:1-32 in connection with the Passover meal, but three things are decisive against this. (1) The first sentence of the chapter says the occurrences narrated here occurred

before the Passover. (2) The disciples thought (in verse 29) that Judas had gone out to buy for the feast. This indicates that this supper was at some time before the feast. (3) In verse 30 the record says "it was night." This means that the Passover day had begun and it is well known that no work was allowed after starlight on that night. The discourses following 13:32, through 14, 15, 16 and 17, of course belong to the Passover meal.

Associated Memories.

Jesus said: "Do this in memory of me." We recollect that after his resurrection at Emmaus his disciples recognized him in the breaking of bread. The phrase "breaking bread" is not the proper one to describe an ordinary meal. It is an expression never found in our Old Testament, nor, I believe, in any pre-Christian author. May it not be that this covenant of fellowship was frequently made between Christ and the twelve during his earthly sojourn? As in the midst of their toils they paused for their evening meal, Jesus as head of the house had this giving of thanks and breaking and distributing of the loaf as a custom peculiar to himself. In the feeding of the five thousand, it was to some extent offered to a larger circle. On the night of the Passover Feast it was solemnly repeated and enjoined as never before.

A CHICAGO TEACHER'S NOTES ON THE LESSON.

Elias A. Long.

This lesson is about two memorial feasts. The first that of the Passover, the second the new and greater memorial of the Lord's Supper. The fact that within twenty-four hours His body was in the tomb lends pathos to the study.

Verse 17—*Preparing for Jesus.* The disciples showed eagerness to prepare for the Savior to eat the Passover. Jesus loved the old memorial feast, as his disciples well knew. His strong desire to eat the present Passover with his disciples just before his death is shown in Luke 22:14. The Passover was dear to every devout Jewish heart, because it was the celebration of their salvation from the bondage of Egypt. The day was the anniversary of the nation's birth, just as is July 4th in this country. As Jesus loved the old memorial feast, so he delights to have us enjoy the greater memorial feast. * * * "Unleavened Bread." The use of unleavened bread was required by law. During Passover week all strict Jews would have everything that fermented—fermentation being a symbol of impurity—removed from their houses. * * * "Prepare for thee." It is a beautiful service that his disciples thus were ready to bestow upon Jesus. He loves now to have his followers prepare their hearts to receive him that he may sup and be with them. (Revelations, 3:20).

V. 18—*Errand of Faith.* Peter and John were the disciples sent to Jerusalem to prepare the feast. The incidents attending the finding of the place (Luke, 22:10. Mark, 14:15), were given in such detail before this occurrence that the going must have been a real test of their faith. That the man to be found was one of Christ's few followers in those dark days of hatred and treachery would seem to be shown by the use of the expression, "The master saith." * * * "Such a Man." This may have been John or Mark, and the house, the large upper room spoken of in Mark, 14:15. Acts 1:13. Acts, 12:12. Why was he not named? Possibly to foil Judas plan of betraying him in the midst of the supper, when the crowd of people were not present.

V. 19—*True Disciples.* These men did as Jesus said. There can be no higher test of discipleship than that. It is a point which should be impressed upon the children. While the directions appeared quite improbable, yet the disciples obeyed and they found things precisely as Jesus had directed. * * * "Made Ready." The slain lamb, the unleavened bread and other articles of the supper described. (Exodus, 12:3-30).

V. 20—*In the City.* The scene now changes. It was about this time that the miserable strife for first place of honor

in the new kingdom was manifested (Luke, 22:24-30). The disciples were not fully converted. Peter had been pronounced the key bearer, Judas was the treasurer, while James and John had previously sought political positions. Why should not they respectively be given preference in the new kingdom? It was this unseemly quarrel which appears to have led to the feet-washing episode (John, 13), and to the much-needed lesson on what constitutes true ministry (Mark, 10:45).

V. 21—*Awful Disclosure.* As they did eat Jesus startled his disciples with the great burden on his own mind. In substance he said: "One of you, my dear friends, one of you who have followed me in poverty and self-denial these years, preaching the kingdom, healing the sick, is at heart a traitor."

V. 22—*Who is Guilty?* No wonder that the disciples, too, were exceedingly sorrowful and that they did not feel sure of themselves. The rebuke for their selfishness just received through the master's washing of their feet, and the announcement made to Peter that he should deny the Savior three times (verse 37; which incident occurred earlier), made them self-suspicious as to whether they were not guilty of the very things they hated. It was a good sign that led them to say: "Is it I?" rather than, "It is he?" How much more apt we are to see the mote in a brother's eye than the beam in our own. We are only safe when we turn the examination upon ourselves (I. Cor., 11:28).

V. 23—*The Dishonored Pledge.* For one person to dip his hand with another into the dish at a meal was a sacred pledge of friendship, even to the extent of protecting that friend at the cost of life. At this moment it was not yet clear that Judas was the violator of this sacred pledge, although from John, 13:26, it would seem that Jesus had revealed as much, perhaps in a whisper, to John and Peter.

V. 24—*Birth a Calamity.* It is a sad thing that the announcement here made, of judgment upon the betrayer, should be said of anyone. And yet whoever is unsaved to the end of life, the same fearful doom rests against him. It had been good that he never had been born, because he has resisted love's aid. Judas was not less responsible because God foresaw that the wickedness in men's hearts would lead to his son's death. Because it might at some time have been predicted that today covetous men, like Judas, would descend to any depth of infamy to gain their ends, would have nothing to do with the free will and personal responsibility of such actors.

V. 25—*Pose of Innocence.* Perhaps Judas felt that silence would betray him. Or he may have thought that profuse attestations indicating innocence would clear him. He should have known, as ought we, that all things are naked and known to him with whom we have to deal. Our master knew perfectly well of the bargain of betrayal, and that Judas was only waiting the most favorable hour for his delivery to the enemy.

V. 26—*Greater Memorial Feast.* As the Passover was a memorial of deliverance from Egypt, so the Lord's Supper is a memorial of the greater deliverance from sin. The one had reference to events pertaining largely to the personal life on earth; the latter to the eternal interests. * * * "Took Bread." Jesus chose bread instead of the paschal lamb as the future emblem. Perhaps this was because the Lord's Supper was to be a universal feast, and the poorest could not afford a lamb for sacrifice, as our master's own parents could not (Luke 2:24). But he before this had spoken of himself as the bread of life. The fitness of this symbol is that bread, the staff of life, makes bodies what they are, and so Christ would become bread to our souls that they may become what they should be. * * * "My Body." There is no more difficulty in accepting this expression in a figurative sense than such other expressions of Christ as "I am the vine," "I am the door," "The seed is the word." That there is a real spiritual presence of Christ in the emblems of the supper, we also can accept.

V. 27—*Thanks for Suffering.* How wonderful is the love of Christ, that he should give thanks for the emblem of that blood which so soon he should shed at the hands of torturers. It is this cup which Paul speaks of as the cup of blessing. (I. Cor. 10:16). * * * "Drink Ye All." Christ desires that young and old shall have the benefit of that water freely offered, but which cost so great a price.

V. 28—*Covenant Ratified.* It is the blood of the new testament, or covenant (R. V.). It is new in the sense of being a new and definite promise to all mankind. It is represented by a new and most important portion of the Scriptures. This covenant had been predicted by Jeremiah. (Jer., 31:31). * * * "Remission of Sins." Not only is the forgiveness of sins included, but deliverance therefrom, as remission means.



V. 29—*Look Beyond.* Here is given a hint of the glorious consummation which is to follow the suffering. It points to the heavenly occupation and companionship. The meaning is not that of a new kind of wine, but the new conditions.

V. 30—*The Last Song.* This hymn doubtless was Psalm 118, which both begins and ends with these words: "O give thanks unto the Lord, for he is good." It is a gleam of that joy which was before him, even in the midst of his great temporary sorrows. It is beautiful to see the Savior thus descending into the very shadows of death with a song upon his lips. It is a lesson to us who profess to take up the cross, following even in his steps. Our life, no matter what may befall us, may continue without fear, and may end in a dirge of praise.

PRAYER MEETING.

Fred'k F. Grim.

Christian Steadfastness.

I. Cor. 15: 58; Col. 1: 21-23; Col. 3: 12-16; Gal. 6: 9; Rev. 2: 10.

Where in all the realm of literature can we find a passage which bears a sweeter and more comforting message to sorrowing hearts, inspiring within them a hope and courage which makes life potent, than the fifteenth chapter of I Corinthians? The argument, while it may not satisfy us in every respect today, must have forever put to silence the teaching of the materialists among the Corinthians; and the belief in immortality is strengthened with the cycles of time. The apostle led us, as it were, up a gradual ascent until he reached the impassioned triumph, the paeon of victory, the song of rejoicing (55-57). If death were a "cold and barren peak between two eternities," life itself would be a desert waste, a mockery and a sham; and ere long the struggle for the life of others, and later but inevitably the struggle for the life of self would cease. The long process of evolution has not been for no purpose. We are not fighting in a lost cause. The sting of death has been overcome. For this reason we are to be steadfast; and it is only in this way that you can

Ascend the Heights of Your Life's Purpose and triumphantly gain the victory. The lack of faithfulness, perseverance and steadfastness is one of the great weaknesses of the church, and a source of great anxiety and travail of soul to the conscientious servant of the Most High. If it were as easy to train and make efficient co-workers as it is to gain recruits for the church, the problem of the world's salvation would be greatly simplified. Conduct in the Army of the Republic, similar to that which we find in the church, would call forth the severest discipline and the guilty ones would be court-martialed and shot as deserters.

We need people who are

Steadfast in the Faith.

Not in some theory or opinion, nor in some dead formula, but an abiding and deepening faith in God as experienced in the redemptive power of Christ to renew the hearts of men and unite them in a loving relationship, making them all obedient children of the one common Father. With the rejection of outworn theologies and musty creeds and a distorted view of the Scriptures, which must inevitably have come, let us see to it that the verities of the Christian faith are not swept away. Give us men and women of conviction, who know the potency of truth when translated into life and are willing to stand by it at any cost. It is very popular these days to say: "It does not make any difference what you believe, so you live a respectable life." That is all right, if by belief

we merely mean mental assent to a statement of truth, or one's opinions concerning truth, but if we have put into it that larger and truer content—the cohesive power which joins men to God and to one another—then it is all wrong. "It may be very good for you to go hungry and barefoot; but it must be utter death to have no faith in God." Let us not be afraid of honest inquiry, but prove all things and hold fast to that which is good. If we have mastered this lesson of faith, we will be

Steadfast in Our Hope.

having that anchor of the soul which is sure and steadfast and enters into that which is within the veil. Though all is dark, yet we hope on, seeing that which is invisible.

And yet if we were not steadfast in love all else would be of no avail, for the greatest of these is love. It is implied in and must include the others. Upon divine love depends the divine life. Life without love is death. Let us then love each other with a pure heart fervently, even as he has loved us, that fear may be cast out and the world may know that we are his disciples.

The faithful, hoping, loving child will be abounding in the work of the Lord, for to divorce them means their destruction. Not jerking, but everlasting sticking at a thing, is what counts. The church needs men and women who will be steadfast at the communion service, the Bible school, the Christian Endeavor, the mid-week hour of prayer; who will always be found at their post of duty, ready for any emergency. If we once loosen our grip the current of divine love may be broken, and we will lose in an unguarded moment what it has taken us months to attain. "Be thou faithful unto death." "Be not weary in well doing."

CHRISTIAN ENDEAVOR.

Charles Blanchard.

Confessing Christ.

[Matt. 10: 32-39; Feb. 17.]

The "Therefore" of Love.

One of the striking words in this chapter is "therefore." It is three times repeated, and makes the language especially emphatic. Twice it is repeated in words of assurance to his disciples. "Fear them not therefore; for there is nothing covered that shall not be revealed; and hid that shall not be known." Let the loved of the Lord rejoice, yet with trembling, that this is so. Again, "Fear ye not, therefore; ye are of more value than many sparrows." Surely, this is the "therefore" of the divine Love, the assurance of the father's care. It is one of the precious sayings of the Master's most intimate intercourse with his chosen twelve. And the next verse links with them and him all who confess him. "Whosoever, therefore, shall confess me before men, him will I confess also before my Father who is in heaven." The words are especially gracious by reason of the "whosoever" and the "therefore." The invitation is as broad as the world, embracing all who will come and confess Christ as Lord and love him. The "therefore" links all the faithful disciples with the favored few who companioned with him. It is a blessed fellowship, under the immediate watch-care of the divine love. And yet, notwithstanding



standing this thrice-repeated assurance of the Father's care, infinite, inviting and tender, it is a

Fellowship of Suffering and of Self-denial

to which Christ calls us. It is a part of the mystery of the Providence of God. Why, if he so cares for us; if not a single sparrow can fall to the ground without his notice; if the very hairs of our heads are all numbered; if we are of more value than many sparrows—why, our troubled hearts still tremblingly question, does he permit the sufferings, the alienations, the heartaches, the breaking up of homes, the ravages of fire and sword, which Jesus said should be, and which we sorrowfully know? Is this a part of the hidden that shall yet be known? Of the covered that shall yet be revealed?

"So I go on not knowing—I would not if I might;
I would rather walk in the dark with God than go
alone in the light;
I would rather walk with him by faith than walk alone
by sight!"

Divine Necessities.

There are some divine necessities. Jesus says: "Whosoever shall deny me before men, him will I also deny before my Father who is in heaven." Paul, in II Timothy 2: 11-13, gives the reason. "It is a faithful saying: For if we be dead with him we shall also live with him; if we suffer, we shall also reign with him; if we deny him, he also will deny us; if we believe not, yet he abideth faithful: he cannot deny himself." So there are some things God cannot do and be true to himself. Christ cannot deny his own divinity. He has been declared to be the Son of God by the resurrection from the dead. John says, "These are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name."

The Way of the Cross.

The way of the cross is not an easy way. It means self-denial. It brings suffering. It is so because it crosses our selfish purposes. It requires us to surrender our own wills, sometimes to sunder our earthly ties, and even to give up life itself. But the days of martyrdom are past? Not so! The century just gone has furnished more martyrs for the Gospel's sake than any century since the first. The heroic age is still with us—with all who would serve the Lord Christ. Furthermore, it is true, in a spiritual sense, and often in a physical sense, "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." Give to receive; lose to find; suffer to rejoice; die to live—such is the way of spiritual supremacy and of the overcoming that inherits all things!

C. E. READING COURSE.

By A. C. Gray.

How to Study the Epistles of Paul.

(Concluded.)

These four letters reveal the picture of the struggle between legalistic and spiritualistic Christianity. Through the influence of Paul Christianity sloughed off Judaism. If it had not been for his work, the early Christians would have become a bigoted Jewish sect; and Christianity, having foisted upon it Jewish exclusiveness and thereby robbed of those qualities which adopt it to the universal needs of man, would

have been throttled. The battle that Paul fought and won was not over circumcision simply, but was over that larger question of religious liberty. The principles underlying his discussion are as vital today as they were in Paul's time. If John is the apostle of love and Peter the apostle of hope, then Paul is pre-eminently the apostle of liberty.

3. The Epistles of the Imprisonment.

Christendom is indebted to the enemies of Paul for the enforced rest which gave him an opportunity to give to the world his doctrine of the Christ.

(1) *Philippians.* This epistle is a letter of friendship. It is valuable in that it shows, on the one hand, the cheerfulness and tenderness of Paul's character and on the other the self-denial and generosity of a model church. But what are even more valuable to the Christian than these are the matchless words about the Christ (2:5-11).

(2) *Colossians.* A heresy grows in the church in Colossae, which endangered the supremacy of Christ, and hence Paul wrote this letter to show "the pre-eminent glory of Christ as the agent of creation and the author of salvation." It proclaims the universal lordship of Christ.

(3) *Ephesians* exalts the Christ, too, but from a different standpoint. He is the Head of the church (4:15, 16; 5:23; 2:20-22), and the church, which is his body, is one (4:4, et al.). Unity is the keynote of the letter.

(4) *Philemon* is the only letter of Paul's addressed to an individual on a private matter. In it Paul intercedes with his friend Philemon to take back his runaway slave, Onesimus, who has become one of Paul's converts. This letter will always be held sacred by the church as showing how the Gospel breaks down all caste and social distinctions, making men brothers.

First Timothy, Titus, 2 Timothy, were addressed to individuals, but in their official capacity. These letters deal with church organization and the duties of officers in the church.

II. The Study of Subjects.

The doctrines which have served as the materials for creed building and theology are found largely in Paul's letters. It was the work of Paul to elaborate (McGarvey's Handbook, p. 109) the great doctrines of Christianity, the germs of which are found in the teaching of Jesus. Some of the great questions Paul dealt with are indicated as follows:

1. The Church.

(1) Meaning of the term (1 Cor. 9:18, 16:19, 1:2, 12:28, 10:32, 15:9; Rom. 16:5; Col. 4:15; 1 Thess. 1:1; Gal. 1:13).

(2) Its unity and membership (Rom. 12:4-8; 1 Cor. 3:10-17, 6:13, 12:12-31; Eph. 4:3-7).

(3) Its ordinances (Gal. 3:27; Rom. 6:1-6; Col. 2:12; 1 Cor. 11:20-34).

(4) Its life (Rom. 6:7-11, 12:9-21; 1 Cor. 13:1; Eph. 5:22-33; Col. 3:1-3, et al.).

(5) Its destiny (Col. 3:4; Rev. 3:5, 21:1-4, et al.).

2. Sin (Rom. 5:12-21, 6:1-16, 7:14-25, 1:18-2-16; Gal. 5:19-23, et al.).

5. The Resurrection.

3. Righteousness. 6. Redemption.

4. The Atonement. 7. Divine Sovereignty.

8. In studying Paul's epistles, the following popular works will be found helpful: Stalker, "Life of St. Paul"; Willett and Campbell, "The Teachings of the Books"; Marcus Dods, "An Introduction to the New Testament."


**Notes &
Personals**

The church at Grant City, Mo., contemplates rebuilding soon.

E. E. Curry reports one confession at Sullivan, Ill., January 27.

C. L. Organ reports two additions at Weldon, Iowa, since last report.

J. V. Updike is in a meeting at Brazil, Ind. Meeting five days old with fifty-two additions.

Simpson Ely recently closed a 27 days' meeting at Arcola, Ill., with 44 additions.

S. S. Lappin of Eureka, Ill., recently closed a meeting at Arrowsmith, Ill., with eight additions.

Ten additions have been reported so far in the meeting at Owasso, Mich., by S. A. Strawn, pastor.

N. J. Nicholson has resigned the work at Pattonsburg, Mo., to take up the work with Pleasant Hill.

Chas. L. Beal of Central Christian college recently accepted a call to Elmo, Mo., for the ensuing year.

H. L. Magee of Central Christian college takes the work at Denver, Mo., this year. This is his first charge.

A sister in Kentucky has just placed \$500 with the Foreign Christian Missionary Society on the annuity plan.

Harry E. Tucker of Murphysboro, Ill., reports large and appreciative audiences and two additions January 27.

Leonard G. Thompson changes his address from 524 E. Thirty-eighth avenue to 3745 Williams street, Fortieth street station, Denver, Colo.

C. E. Millard, singing evangelist, goes next to Centerville, Ia., to assist in a meeting beginning February 10. He is available about March 10th.

Hill and Williamson are in a meeting at Carthage, Mo., where Bro. W. A. Oldham is pastor. At last report meeting was 20 days old and had 43 additions.

E. W. Brickert, pastor of East Side Church, Des Moines, Ia., writes: "Interest unabated. Two more accessions yesterday (January 27) and one the Sunday before."

The First Church of Paris, Tex., where James N. Crutcher is pastor, held their annual reunion Monday, February 3, and carried out a well arranged program.

Geo. L. Snively, pastor at Jacksonville, Ill., closed an eight days' meeting with home forces January 27th, with 24 additions, all but 2 by confession and baptism.

John A. Stevens writes as follows: "Have been evangelizing in this territory for 90 days. Have held short meetings at Luther, Oklahoma City, Chickasha, I. T., Waukomis, and am now in a meeting at Perry. Have had 101 additions as a direct result and 25 as an indirect result of these meetings, making 126 additions as a full result in 90 days.

The meeting at Lawrenceville, Ill., held by Groves and Hughes, closed with 26 additions. Bro. Hughes is now assisting Walter Cline, pastor at Clay City, Ill., in a meeting.

William Drummet has been called for the second year at Shelbyville, Ill., where he has done a good work during the past year. He began a meeting at Tower Hill, February 4.

J. E. Lynn will close his work with the church at Springfield, Ill., May 1. He has served this church for three years and has done an excellent work. They are very sorry to lose him.

The Wilson and Houston meeting at Dayton, Ohio, continues with great enthusiasm. Two hundred and seventy additions at last report. Thirty on last Sunday. One hundred and eight last eight days.

The county C. E. convention of Mercer county, Mo., will be held the first Lord's Day in February at Princeton. The convention sermon will be preached by J. E. Davis of Central Christian college, Albany, Mo.

J. C. Lemon, who is located with the Kearney (Neb.) church is also preaching for the church at Eddyville, Neb., one-fourth time. He lectures at Eddyville on his trip abroad Feb. 21, and gives the proceeds to the church.

G. A. Ragan passed through Chicago last week on his way to Ottumwa, Ia., where he is holding a meeting. He tarried over prayer meeting with the Irving Park Church, where he preached and attended to the ordinance of baptism.

J. H. O. Smith, formerly pastor of the Union Church of Chicago, is now in a meeting at Los Angeles, Cal., where A. C. Smither is pastor. The local press makes very generous announcements of the meeting and of Bro. Smith.

Brother Crum, who recently died, left \$500 in his will for the Christian Church Widows and Orphans' home of Louisville, Ky. After he has gone to his reward this \$500 will go on blessing orphan children in the church. Send all money to Robert H. Otter, Box 300, Louisville, Ky.

Imri Zumwalt of Herington, Kans., writes as follows January 30: "Just closed a four weeks' meeting with home forces. Bro. Matchett of Abilene was with us two weeks, and gave us some splendid Bible sermons. The meeting resulted in 20 additions, 12 by baptism, 7 by letter and one reclaimed."

Roland A. Nichols, the new pastor of the Union Church of Chicago, arrived from Worcester, Mass., Saturday morning, Feb. 2, and received a royal welcome from a large delegation of the members of the church. Everyone is delighted and Bro. Nichols is bound to occupy a prominent place in the Chicago work. He started out in the proper way by first visiting the office of The Christian Century. We hope we may be thus favored frequently.

S. A. Strawn has resigned the pastorate of the church at Owasso, Mich., having served them two years. They are now in a meeting with six additions, and hope for a grand meeting before the close. Bro. Strawn will then be available as pastor of some good church. He has very strong recommendations.

D. R. Dungan, president of Christian University, Canton, Mo., was suddenly called away January 24 to share in the bereavement of his son, Dr. Dungan of Columbia, Mo. The president went to St. Louis to officiate in the marriage of this same son during the holidays. Now he goes to mourn the death of the young wife. The many friends extend the hand of sympathy to the bereaved.

The Christian Church Widows and Orphans' Home of Louisville, Ky., is making a great effort to raise an endowment of \$50,000. Here's an opportunity for every reader of this paper to give a few dollars and help along in this worthy work. If you are not able to give now, why not leave something in your will for this home? For particulars write to Robert H. Otter, Box 300, Louisville, Ky.

Walter Scott Priest of Atchison, Kans., writes as follows, January 28: "We had a most glorious meeting last night. The house was packed, chairs in aisles, people standing and many turned away. A young man baptized at the beginning of the service. At the close four grown people made the good confession. Among them was the mother of the young man baptized. There was also one added by letter. We are reaching more people of the town than ever before."

Elder C. L. Gandy of Mt. Auburn, Ill., writes as follows, January 28: "Three years ago Bro. N. B. Easterling of Illiopolis closed one and one-half years' work for us here. During the time a meeting was held with 111 additions. Yesterday our official board met and unanimously called him to the work again for half time. He did not know we were going to do so. He will accept. He is open for the other half time for a church in reach of him."

A. Martin, whose likeness we present this week, was born 49 years ago and has been preaching since he was 17 years old. He has held pastorates of many of our best churches and was for four years laboring in England under the employment of the foreign society. He has been in the field as a general evangelist for five years, and has held meetings in twelve states and in Canada. He is a very strong preacher and is now in the prime of vigorous manhood. He is now evangelizing in the Maritime Provinces, from where he will favor The Century with news letters for publication during the spring and summer. His permanent address is Muncie, Ind.

The Minneapolis brethren are already at work for the great convention of next October. There ought to be 5,000 Disciples there.

J. F. Tyler is writing an interesting series of reminiscences of his pastorate in Richmond, Va., in the "Christian Monthly" of that city.

J. F. Stone leaves a good church at Bluefield, W. Va., and the Huntington Church gets a good pastor. We expect to hear hopeful reports from there.

Over \$15,000 worth of lots have been sold at Bethany Bach, the new camping grounds for those Disciples who like the seaside. B. R. Bulgin is the traveling agent. Address him Scranton, Pa.

The Christian Church at Kehoka, Mo., has been under the guidance of J. D. Greer of Christian University, Canton, Mo., for the past year. The church there is experiencing a rapid growth in all departments. The ladies of the church expressed their love for Bro. Greer's wife by pleasantly surprising them with a gift of a \$25 quilt at a watch party. Bro. Greer has been called for another year at Kehoka, and if the brethren continue this spirit of co-operation success will be theirs.

A great meeting conducted by Bro. J. W. Babcock at Maguire, Kan., closed January 21, resulting in forty-five additions. The church, with their energetic and consecrated pastor, Bro. John Fuller, had the field in good condition for a meeting. The community was thoroughly aroused. During the last week the interest was intense. Bro. Babcock is becoming one of our most successful evangelists. Last year he held a meeting at Swan, Ia., resulting in 125 additions. May God's blessing rest upon him.

R. A. Schell, pastor at Hebron, Neb., writes as follows, January 29: "Revival meeting closed here last Wednesday evening with 37 additions; 32 by obedience, 3 reclaimed and 2 by letters. Quite a number heads of families. The preaching done by Bro. Wm. Oeschger was powerful and not only reached the world, but aroused Christians to greater activity. Bro. O. has done a great work at Fairbury. It is with great regret that we see him leave the state. God bless him in his new field. Two added here by statement yesterday."

At the recent annual meeting of the trustees of the Moody Bible Institute of Chicago, W. R. Moody, elder son and successor of D. L. Moody, was elected a trustee. The officers for the present year are: Vice-president, Fleming H. Revell; treasurer, E. G. Keith, president of the Metropolitan National Bank of Chicago; secretary, A. P. Fitt. The year that has just elapsed, the eleventh in the life of the Moody Institute and the first without Mr. Moody, has been the best in every respect that the institute has known. Fifty-one old students were missionaries in China at the outbreak of the recent troubles. Of these, two were

martyred and five were in Pekin during the siege.

C. Durant Jones of Des Moines, Iowa, launches his bark on the sea of journalism by starting a new paper entitled "The Evangelistic Review." Its aim as declared is to devote itself to church news, Sunday school and Endeavor discussions. It has been said: "There is room at the top."

We have received a copy of the second announcement of the School of Pastoral Helpers of Cincinnati, O. The first term of the school has been a decided success. The faculty for the coming year as announced includes the names of A. M. Harvnot, A. M., President, Geo. A. Miller, A. M.; Charlotte S. Nichol, B. L.; David S. Schaff, D. D., and Alva W. Taylor, Ph. B., besides a number of lecturers, including A. McLean, L. L. D.; G. A. Rohins, D. D.; Sherrand Beatty, Graham Taylor, D. D., and B. L. Smith, A. M. The announcement affords full information concerning the course of study, conditions of admission, expense, etc. We believe this school is filling a very important place in our church work. Trained pastoral helpers are a necessity in many of our city churches.



Mr. and Mrs. Edwin A. Layton.
(Missionaries under appointment to Africa. They expect to sail in June.)

A. R. Spicer of Danville, Ill., writes as follows: "Jan. 31, 1901. Our meeting at the Second Church continued just three weeks to a day. There were 55 added, 32 conversions and 23 otherwise. J. Fred Jones did the preaching and the church will always be indebted to him for his plain, practical, sensible teaching. There were 150 at prayer meeting on Wednesday night. At the close a man and his wife made the confession and were straightway baptized. May the Lord continue to bless us. J. H. Gilliland begins at the First Church Sunday, February 3."

Dr. Herbert L. Willett, who preached at the chapel of the University of Virginia on three successive Lord's days during the month of January, also held a Bible Institute, which was well attended by the students and especially by the members of the faculty of the University. He also gave a course of lectures at Richmond, Va. Dr. Willett is perhaps the most widely known and successful Bible lecturer in America today. His ripe scholarship and his evangelical spirit combine to make him an attractive speaker and a fearless defender of the Bible.

We have received the announcement

of the tenth annual session of the Tuskegee negro conference to be held at Tuskegee, Ala., February 20, 1901. These annual meetings do much positive good in that they influence the negroes of the south and of the "black belt" particularly, to help themselves materially and educationally and religiously. The session of the workers' conference, composed mainly of teachers in and officers of the various negro schools located in the south, will be held on the following day, Thursday, February 21, 1901.

W. O. Thomas, pastor of the church at Waukegan, Ill., writes as follows: "The closest union among the churches of the city; held the week of prayer together, arranging for same during the week of lent; held memorial in memory of the queen. The district secretary's name, formerly Miss Stella Hendershot, is now Mrs. L. P. Kroft. Those who write her take note of the change. It is said the Christian Church has now more additions than all other Protestants together in the city the past year. The treasurers of the church handled \$2,025.57 last year. Work moves successfully in all branches." A few months ago Waukegan, Ill., was an open town, full of vice. Bro. W. O. Thomas led in a crusade against them, and now the local paper says: "Waukegan, Ill., has become a strictly law-observing town. The owners of the opera house have canceled the lease of the managers running the Sunday shows. Chief of Police Powell and Assistant Chief Tyrrell have ordered the closing of the gambling houses, the removal of slot machines and the compliance of the saloons with the city ordinance, long violated."

The following table shows the number of additions in each state during January:

States.	Additions.....	Baptism.....	Letter.....	Other bodies	Totals.....
California .....	.. 11	6	2	..	17
Florida	5	2	..	..	7
Georgia	1	2	..	..	1
Idaho	5	11	..	..	18
Illinois	313	313	145	13	784
Indiana	143	91	17	10	261
Iowa	488	60	13	..	470
Kansas	54	231	73	24	382
Kentucky	46	26	5	..	77
Louisiana .....	.. 1	13	4	..	18
Manitoba, Can..	.. 3	..	..	..	3
Michigan	2	36	30	9	77
Missouri	514	304	136	5	959
Nebraska	58	27	6	4	95
North Carolina .....	.. 2	..	..	..	2
New York .....	.. 3	..	..	..	3
Nova Scotia .....	.. 1	..	..	..	1
Ohio	639	181	54	2	876
Oregon	287	4	14	..	305
Oklahoma Ter..	.. 15	6	..	..	21
Ontario, Can..	.. 4	4	..	..	8
Pennsylvania	295	36	7	..	338
P. E. Isl., Can..	4	..	..	..	4
Dist. Columbia	12	5	..	..	17
Texas	11	..	..	..	11
Tennessee	31	10	..	..	91
Virginia	21	..	..	..	21
West Virginia .....	.. 18	5	..	..	23
Wisconsin	40	4	..	1	45
Washington	10	6	4	3	23
Arkansas	71	1	3	..	75
Totals	3,086	1,418	545	75	5,133

Correspondence

THE CHICAGO LETTER.

The law requiring the saloons of Chicago to close at midnight will stand. The saloon men were unable to repeal it. The vote was 35 to 32. The session was a most interesting one. The Christian forces packed the galleries. This did not prevent some of the aldermen giving vent to their opinion of Christians in general and ministers in particular. For instance, Alderman Novak said: "There are as many honorable men in the saloon business as in the ministry." Commenting on this statement the Times-Herald forcefully remarks: "Such asinine gibberish as this is not only an affront to public decency but it brands the alderman as a hopeless degenerate. Every saloonkeeper who has kept his place open after midnight is a lawbreaker. Alderman Novak characterizes lawbreakers as 'honorable men.'"

During the debate in the council there were some amusing and suggestive incidents. One of these was a tilt between Alderman Smulski and Alderman Nelson. The former in making a plea for personal liberty warmly defended the saloonkeeper. I quote from his climax:

"That is nonsense. I take my stand under the grand old Stars and Stripes and stand for personal liberty. The saloonkeeper has as much right to personal liberty as any man in the world. He pays his taxes and he is a member of a legitimate profession. Liberty is sweet to man, woman and child, and even the lower classes of animals."

Alderman Nelson, fearing Smulski was scoring a point, interrupted with the following, to the great discomfiture of the orator: "I want to ask the gentleman a question about this personal liberty that he talks so much about. What about the personal liberty of the poor wretch who is thrown out of a saloon into the gutter and taken to the police station when the man who is responsible for his condition escapes?"

But Smulski was not to be squelched and so retorted:

"That ain't no question," he said, "and not being no question I refuse to answer it. The alderman don't know what he's talking about."

But a majority of the aldermen thought he did, or perhaps they were terrified into voting right by the fear of a visit from Mrs. Nation. Likely, however, they voted, as politicians usually do, in the interests of re-election. It speaks well for Chicago that a majority thought that their stronger allies are the temperance people.

A new church has been organized in the city, to be known as The Independent Religious Society of Chicago.

M. M. Mangasarian is to be the pastor. It will be remembered that he lectured for several years before the Ethical Culture Society of this city. In early autumn ten men of kindred thought and feeling invited Mr. Mangasarian back to the city, agreeing to be responsible for his support. Since then the lecturer has drawn large audiences and an enthusiastic following, which last week organized itself into a permanent society. There was quite a discussion as to whether it should be called a religious or an ethical society. Fortunately "religious" prevailed. Religion is the basis of ethics.

Robert J. Whitson, a member of the Austin Church, has been called to the pastorate of the church in Hiawatha, Kas.—the first pastorate of the writer. Mr. Whitson came to us from the Presbyterians. He has been active in church work the most of his life, and for many years has looked forward to the ministry as his life work. He has an excellent wife, and as they could go to no better church for their first charge, I am sure they will succeed. The Austin Church had their God-speed last Wednesday night. The writer told something of the Hiawatha Church; C. O. Burrass, W. O. Cline and Wm. Kinkhead expressed the good wishes of the church; G. W. Miniere spoke of the minister's work, and then Bro. Whitson expressed his appreciation and told of his hopes in his new field. The Kansas brethren will find in Bro. and Sister Whitson true workers.

George A. Campbell.

NORTH EAST IOWA.

W. S. Hoke of Center Point is holding a meeting at Mt. Auburn. Pastor Brown is filling his appointments at Center Point and Oak Grove.

It is possible that S. B. Ross will remain at Branden another year and try to revive the work in Independence.

Bro. Muchler of Indianapolis, Ind., will soon take up the work at Urbana and Prairie Creek giving one-half time to each place.

Joel Brown made a flying visit to these parts recently in the interests of the cause nearest his heart.

Pastor Riley seems to be getting the work well in hand at Waterloo.

J. M. Rudy of the first church in Cedar Rapids is assisting the pastor of the west side church in a meeting.

The Presbyterian, Methodist, Baptist and Christian churches of Vinton begin a united effort on Sunday, Feb. 3, under the leadership of Evangelist E. J. Bulgin of Chicago. These meetings will continue about thirteen days at least and we hope for good results.

The Vinton church lost one of its faithful members by death Feb. 1, Sister Susan J. McConnell-Crawford. She was born in Columbian Co., Ohio, in 1821, united with the M. E. church in 1839, married to John P. Crawford in

1849, came to Iowa in 1855 and united with the Christian church in Marion in 1859. In 1883 her husband died and later in the same year one of her daughters passed away. For forty-three years Sister Crawford "walked with God" and now she is not with us for "God took her." We will miss her for "she hath done what she could."

Besides two daughters and three sons she leaves a brother who is one of the noblest preachers of the gospel of the nineteenth century, viz., N. A. McConnell. Funeral services conducted by the writer and her body was laid to rest in the cemetery at Urbana near her old Iowa home.

Vinton, Ia. Jas. T. Nichols.

CHURCH DIRECTORY OF CHICAGO.

W. B. Taylor, city superintendent of Missions. 81-82, 164 LaSalle St.

AUSTIN—North Park avenue and Ohio street—George A. Campbell, pastor, 406 North Waller avenue.

CENTRAL—Indiana avenue and Thirty-seventh street—W. F. Black, pastor, 322 Thirty-seventh street.

DISCIPLES DIVINITY HOUSE—Of the University of Chicago—Herbert L. Willett, Dean-Erect Gates, Instructor. The University, 57th and Ellis avenue.

DOUGLAS PARK—Ogden and St. Louis avenues—Claire L. Waite, pastor, the University of Chicago.

ENGLEWOOD—Eggerton avenue and Sixty-fourth street—C. G. Kindred, pastor, 6346 Farnehill avenue.

EVANSTON—804 Davis street (Evanston)—Wallace C. Payne, pastor, 1027 Sheridan Road.

FIRST—Grand Boulevard and Forty-seventh street—Prof. W. D. McClintock, U. of C. supply.

GARFIELD BOULEVARD—Fifty-fifth and Halsted streets—Frederick F. Grim, pastor, 358 Dearborn avenue.

GARFIELD PARK—Garfield Hall, Chicago avenue and Hamlin street—Iloyd E. Newcomer, pastor, 114 Honore street.

HALSTED STREET MISSION—8635 Halsted street—H. L. Baynes, pastor, 522 West Sixty-first street.

HARVEY—(Harvey, Cook County)—E. A. Orr, pastor, Harvey, Ill.

HULDREBOT PARK—Armitage avenue, near Kedzie avenue—Iloyd E. Newcomer, pastor, 114 Hoore street.

HYDE PARK—Lexington avenue and Fifty-seventh street—E. S. Ames, pastor, 6025 Madison avenue.

IRVING PARK—North Forty-third avenue and West Cullum avenue.

KENDALL STREET—Kendall near Polk streets James Piggott, elder, 871 West Harrison street.

MAPLEWOOD MISSION—Fullerton avenue near California avenue—A. Larabee, superintendent, 897 Talman avenue.

MONROE STREET CHURCH—Monroe and Francisco streets—C. C. Morrison and Hugh T. Morrison, Jr., pastors, 1384 Jackson boulevard.

NORTH SIDE—Sheffield avenue and Montana street—P. S. Tinsley, pastor, 1350 Montana street.

NORTHWEST MISSION—Armitage avenue near Leavitt street—A. C. Scriven, pastor, 702 Fairfield street.

RAVENSWOOD—Wilson and Hamilton avenues

SIXTY-THIRD AND ASHLAND—6330 Ashland avenue.

SOUTH SIDE—(Colored)—3329 State street—W. G. Kirk, pastor, 2824 LaSalle street.

UNION—People's Institute—VanBuren and Leavitt streets, Roland A. Nichols, pastor.

WEST PULLMAN—One Hundred and Eighteenth street and Wallace avenue—John Givens, pastor, West Pullman, Ill.

WEST SIDE—1010 Jackson boulevard—John W. Allen, pastor, 916 West Adams street.

IOWA C. W. B. M. LEAGUE.

C. W. B. M. day reports are still coming in. A number of life memberships that are pledged will count on the offerings already made by auxiliaries. These will bring present reports up to about 600 from about sixty auxiliaries. This is making a fine average, but we hope to hear of many more observing the day. We ought to have reports from at least 100 auxiliaries who have taken some offering. If you cannot have a program ask your pastor to preach a sermon and take the offering.

Mrs. Haggard had a fine meeting at Oskaloosa with an offering of \$21.50. Mrs. Browne's work at Red Oak was equally satisfactory. Five life memberships were reported and a cash offering of \$8. Many of the small auxiliaries have done equally well in comparison.

The secretary visited Villisca and met almost all the ladies of the church at a delightful reception given by the ladies at the home of Sister Perkins.

At Clarinda in the absence of a pastor the whole time was given to the secretary, who spoke both morning and evening, and to the Juniors in the afternoon. The offering was \$7 in cash and \$21 in pledges. The auxiliary will increase these to \$25 and take a L. M.

The Young Ladies' Auxiliary is supporting "Clarinda Bisbee" in the Mahoba Orphanage. She is named for Bro. Bisbee, who has been such a faithful friend to the work and holds a large place in the hearts of the workers.

Will auxiliaries that have not yet reported hasten to do so, that a complete record may be kept?

Annette Newcomer.

**PLEASANTVILLE, IOWA.
DEDICATION.**

The new brick edifice recently built under the leadership of F. D. Ferrall, Pleasantville, Ia., was dedicated Jan. 13 free of debt. Z. T. Sweeney of Columbus, Ind., preached the sermons and lead in the raising of more than \$3,000. The church cost the brethren \$7,500, \$4,500 of this had been provided for by the careful solicitations of the pastor and building committee. This beautiful brick building is a great victory for the cause at Pleasantville, Ia. For twenty-eight years the meeting place was a four square frame structure good enough for pioneer work, but not adequate for the enlarged Christian enterprises of the brethren. The building has opalescent glass in its windows and is heated by a large auditorium furnace. There are four entrances with two main towers; bowled floor in the auditorium seated with circular oak pews. The lecture room is separated from the main auditorium by means of folding doors. There is gallery, choir loft, choir assembly rooms, modern baptistry with robing rooms and a basement under

the entire structure. Altogether the church suggests beauty, utility and symmetry. The pastor recently received two men into fellowship, one by baptism, the other by reinstatement. Evangelist H. C. Patterson of Irvington, Ind., will assist Rev. Ferrall in a meeting beginning Feb. 10. The prospects are flattering for a great revival. More than 120 have been received into the Pleasantville fellowship during the pastors three years of labor with this congregation.

NEBRASKA SECRETARY'S LETTER.

Bro. A. W. Henry, assisted by V. E. Shirley, dedicated the neat little chapel at Nora on Jan. 6th. Eight hundred and fifty-eight dollars was raised by the big ex-secretary, who is also pastor of the church. The conditions of the cause in Nora were never better.

A. W. Henry had planned to begin a meeting at Dawson, but was kept at home by the illness of Mrs. Henry, who is suffering from rheumatism. She was still severely ill at last report.

Bro. Isaac Clark began a meeting at North Bend on Tuesday last and it is possible Will Linn will sing for him.

A call to the secretary to hold a meeting in Colorado had to be declined with regrets.

Atwood and wife are now at Ulysses. The audiences are fine and the interest good. A man and wife came forward the second evening. Bro. Atwood is doing some pointed preaching.

The meeting at Cozad closed with twenty-nine additions all told. They have a neat little chapel, with inclined floor, and well seated. J. H. Darner, a pioneer preacher and business man, lives here, and has done much to keep the cause alive in Cozad. E. L. Poston is the pastor.

Lawrence Wright is at Manley in a meeting with E. J. Emmons, and writes that the outlook is good for a fine meeting.

The corresponding secretary of No. 3, Bro. Howard Cramblett of South Omaha, is out in a circular letter to the district urging the state work, and announcing the convention of that district to be held at Fremont.

Bro. Gregg was called home from the York meeting. Chapman continues, with a total of twelve additions to this writing.

The division of the Rally Day receipts will be made by the national secretary Feb. 1st. If your school has taken this offering and it has not been sent in, see to it that the money goes forward without delay. The list will be published in this column as soon as received, and if your name is missing and you have taken the offering look after it.

I notice that Wickham and Givens are to hold the meeting at Waco, and

are doubtless at work there when this is read.

I understand that Bro. Oeschger is in a meeting at Valparaiso.

Wakefield is looking for an evangelist to hold a meeting, for which the pastor, J. B. White, reports them quite ready.

The church at Summit, Ray Harris pastor, is trying to arrange for a meeting to commence soon.

Since writing the above account of the York meeting I learn that Bro. Gregg was able to get back to continue the meeting.

This state is enjoying a wonderful period of fine weather for meetings. Warm and clear, with good roads, the audiences certainly will be good.

W. A. Baldwin.

Ulysses, Neb.

**HAVE YOU EATEN TOO MUCH?
Take Horseradish Acid Phosphate.**

If your dinner distresses you, half a teaspoon in half a glass of water gives quick relief.

"The Signs of His Coming"

By PETER ANSLEY.

Since our brief review of this tract in our Book Column we have received so many calls for it we thought wise to announce it again for the benefit of others who may not have seen the notice.

An interesting and instructive discussion of this question.

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CHRONIC RHEUMATISM in its various forms indicate that your Kidneys and Bladder are disease and unhealthy. If a sufferer do not hesitate to write us a full history of your case, symptoms, age, &c., and we will send you a special full 10 days' treatment free, prepared especially for your individual case, to convince you of its merits. It costs you nothing to give our 25 years' experience a good trial. Address, THE ST. LUKE'S MEDICAL INSTITUTE, 430 W. 8th St., Cincinnati, Ohio. Dr. Nicholas Timary, Specialist, Physician-in-Chief.

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THE STORES & HARRISON CO.,
Box 351, Painesville, Ohio.

"BLUE GRASS JOTTINGS."

We desire to heartily congratulate the management upon the great improvement both in appearance and subject matter in the Century during the past month, and to extend our best wishes for the new year.

W. B. Lloyd, who has labored so successfully the past four years at Richmond, has resigned, and has accepted a call to the First Church at Youngstown, Ohio. We regret very much to see him leave the state, but our loss is Ohio's gain. We wish him God-speed in his new field.

E. J. Willis has declined the unanimous call of the church at Henderson, and will either accept a call to Clarksville, Tenn., or become general evangelist for the South Kentucky Missionary Convention. His work at Henderson during the past three years has been very successful, the membership of the church being about doubled in that time. We hope he will not leave the state.

George Darsie of Frankfort has been preaching a series of very instructive sermons on "Twentieth Century Lessons from the Life of Joseph." His subject on last Sunday night was "Joseph's Mastery of Temptation." It is needless to say he is greeted with large congregations each week.

Lawrence Williams, who has been preaching acceptably the past year for the church at Campbellsville, has accepted a call to Stillwater, Okla., where he is already at work. May God richly bless his labors in his new field of labor.

Hugh McLellan of Shelbyville has accepted a call to Richmond and will begin work there next Sunday. He has done good work at Shelbyville during the past five years.

W. J. Loos has given up the work at Ghent and Carrollton after several years of faithful service. Any church will be fortunate to secure his services.

Jno. T. Hawkins of Lexington is now in a meeting with the West Pullman Church, Chicago. He is a strong preacher and we look for excellent results in this meeting.

Lloyd Darsie is in the midst of a splendid meeting with his home church at Paris. At last report there had been eighteen additions. The meeting will continue another week. It is reported that the Paris brethren have decided on a new house of worship to cost \$40,000, and that work on it will commence in the early spring.

We rejoice in the good reports that come from the Maysville Church, where Howard T. Cree preaches. He has just been given a unanimous call for his third year, and begins the new year under very favorable circumstances. We are glad to report his wife, who has been quite sick with fever, as convalescent.

R. H. Lampkin, who for the past two years has been located with the church at Athens (near Lexington), has accepted a call to Cripple Creek, Colo., where he is now at work.

R. M. Hopkins of Louisville, son of the lamented Alex. C. Hopkins, has been chosen as state Sunday school evangelist, and is doing excellent work throughout the state. He recently spent a month in eastern Kentucky, working among the churches and Sunday schools in that section.

Quite an enthusiastic meeting was held in the Broadway Church, Lexington, on Sunday night, the 20th inst., in the interest of the College of the Bible. It marked the beginning of the work of M. D. Clubb as field agent for the college, a position he accepted the beginning of the year. Short addresses were made by F. M. Rains, Mark Collis, I. B. Grubbs, M. D. Clubb and others. An earnest effort is now being made to largely increase the endowment fund of the institution. We trust her alumni, former students and friends throughout the country will rally to her support.

Preparations are already being made for the congress of the Disciples to be held in Lexington in March. It is earnestly hoped that a large number of preachers will attend this meeting. A hearty Kentucky welcome will be given all who come.

H. H. Lloyd, formerly of Lawrenceburg, has succeeded W. F. Rogers as minister of the churches at Bardstown and Springfield. Bro. Rogers is now living in Parkland, Louisville, and preaching for the Mt. Pleasant Church in Henry county.

C. W. Ligon has given up the work at Sebree, and is now located with the church at Corydon. He is one of our most popular preachers in south Kentucky.

After several years of faithful work with the churches at Tolesboro and Sand Hill, W. H. Newlin has resigned in order to take a special course in Butler College. He has been succeeded by Milo Atkinson of Lexington.

In the death of President Robert Graham, which occurred at the home of his niece in Pittsburg, Pa., on the 20th inst., the brotherhood has sustained a most serious loss. He was one of the most widely known and beloved preachers among us, and many are the hearts that will mourn his death. The following short sketch of his busy life will no doubt be of interest to the Century family. Born in Liverpool, England, Aug. 14th, 1822, he came to America five years later. He was educated at Bethany College, from which institution he graduated in 1847. In his boyhood days he was a member of the Episcopal Church, but united with the Christian Church in 1849, and the following year began his work in the ministry, which he continued until almost the day of his death. In 1851 he founded Arkansas

College, Fayetteville, and seven years later became professor of English in Bacon College, now Kentucky University. He resigned this position to accept the presidency of Hooker Female College, Lexington, now Hamilton College. He served in this capacity until 1875, when he became president of the Bible College. In 1895 he resigned the presidency of the College of the Bible, retaining the chair of mental, moral and political philosophy, which he filled until 1898, when ill-health compelled him to take a rest, which he had not done during the forty years of his connection with the institution. Bro. Graham was greatly loved by students, by his colleagues and by all who knew him. In his death the College of the Bible and the church at large has lost a true friend, one who devoted his whole life and the genius of a profound intellect to their cause and for their betterment. His remains were brought to Lexington for burial. The funeral services, which were held in the Broadway Church, of which he was a member, on the afternoon of the 23d inst., were largely attended and were very impressive. The funeral sermon was preached by Prof. Chas. Louis Loos, a lifelong friend and admirer. Our heart goes out in deepest sympathy to his widow and three children who survive him. "Blessed are the dead which die in the Lord."

Thos. B. Howe has succeeded Thad. S. Tinsley at Owingsville. He began work there on the first Sunday in this month and has already made a good impression.

We are sorry to report the serious illness of President J. W. McGarvey of the College of the Bible. He is suffering with la grippe. At last reports, however, we are glad to say he was improving. May God soon restore him to health again.

The writer is now recovering from a severe attack of pneumonia. He has been confined to his room for over a month, but his pulpit has been regularly filled through the kindness of neighboring preachers.

Geo. W. Kemper.
Midway, Ky.

HONOLULU LETTER.

The readers of the average American daily have had the opportunity to read much of Robt. Wilcox, the first delegate of the territory of Hawaii to Congress.

The election in the fall had its amusing side. A certain element felt that there must be a Republican and Democratic party. When you asked the average man who had been in the islands for a long time to which party he belonged, a puzzled look would come over his face and he would tell you "that he hardly knew, but he guessed he must be a Republican (or a Democrat, as the case might be), as his father or grandfather was a member of that party." With that kind of

a basis of party affiliation on the part of the average American, it did not take very long to work up a sentimental campaign among the native Hawaiians. The rallying cry raised by Mr. Wilcox, the delegate to Congress, who was then a candidate for the position, was "Home rule." The speeches made by the Independents, who adopted the "Home rule" cry, were against American rule, in favor of the ex-queen and in condemnation of all that the missionaries and their families had done for the islands in social, commercial and religious progress.

It will be readily seen that a man elected upon a platform like that cannot represent a people, the majority of whom have very high or holy ideals.

Mr. Wilcox is the real leader of the Hawaiians. His career reads like a pagan romance—as it might well be called.

He has no ideal save that of power. The business men of Hawaii feel ashamed, indeed, when his name is mentioned in connection with this territory and as its first representative in Congress.

It is not hard to tell the standard of morality of the average Hawaiian when you look upon their chosen leader to Congress.

Mr. Wilcox has held positions in the courts of Europe; has traveled widely over the world. He has had every opportunity to see what magnificent progress the world has made under the divine influence of Christianity, yet he goes to the national house of a Christian nation as a delegate from a territory of that Christian nation, an avowed hater of missionaries and the propagation of Christianity.

Please do not judge Hawaii and all of its residents by the representative now in Washington.

The city of Honolulu is being blessed by that ray of sunshine that has brought light to so many American cities, Francis Murphy. Mr. Murphy is now in his sixty-fifth year, yet he is starting on a tour of the world preaching Gospel temperance. He is a hard worker; few men would be willing to undertake what he does day after day. It is not surprising that after thirty years some of the personal magnetism of the man has vanished, yet he is still a power. Large audiences are listening to him and many are signing the pledge, yet it is a matter of regret that he is not touching the homes of the rich, where the sideboard is doing far more harm than the saloon. I doubt if there is a city in the world of its size that has so many so-called Christian homes that put the wine-cup upon the table.

When Francis Murphy shall go on around the world Honolulu's Christian people will follow him with their prayers and best wishes. God bless him for what he has done and is doing at present. Abram E. Covy.
Honolulu, H. T., Jan. 18, 1901.

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Have you Bladder or Uric Acid Trouble?

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Pain or dull ache in the back is unmistakable evidence of kidney trouble. It is Nature's timely warning to show you that the track of health is not clear.

If these danger signals are unheeded, more serious results are sure to follow: Bright's Disease, which is the worst form of kidney trouble, may steal upon you.

The mild and the extraordinary effect of the world-famous kidney remedy, Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. A trial will convince anyone—and you may have a sample bottle for the asking.

Lame back is only one symptom of kidney trouble—one of many. Other symptoms showing that you need Swamp-Root are, obliged to pass water often during the day and to get up many times at night; smarting or irritation in passing, brick-dust or sediment in the urine, catarrh of the bladder, constant headache, dizziness, sleeplessness, nervousness, irregular heart beating, rheumatism, lack of ambition, loss of flesh or sallow complexion.

If your water, when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, or has a cloudy appearance, it is

evidence that your kidneys and bladder need immediate attention.

In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

Swamp-Root is the triumphant discovery of Dr. Kilmer, the eminent kidney and bladder specialist. Hospitals use it with marked success in both slight and severe cases. Doctors recommend it to their patients and use it in their own families, because they recognize in Swamp-Root the greatest and most successful remedy.

If you have the slightest symptom of kidney or bladder trouble, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you free by mail, immediately, without cost to you, a sample bottle of Swamp-Root and a book of wonderful Swamp-Root testimonials. Be sure to say that you read this generous offer in The Chicago Christian Century.

Swamp-Root is pleasant to take, and if you are already convinced that this great remedy is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at drug stores. Don't make any mistake, but remember the name, Dr. Kilmer's Swamp-Root.

TEXAS LEGGER.

The year just closed was doubtless the most prosperous one in the history of the Lone Star state. Cotton brought a good price, and those farmers who are down-to-date and diversify their crops, have money in the bank. It has brought its evil as well as its good—this prosperity—for it is even as in ancient times when the people who "waxed fat forget God." We have had a dearth of interest in the "king's business."

Texas statesmen are congregating at Austin, and this session of the legislature promises to be quite interesting. The only candidate for the seat of Horace Chilton in the senate is Joseph Weldon Bailey of Gainesville, former Democratic leader in the house of representatives. Somebody has been wicked enough to charge that the Honorable Joe has been in a little deal with a certain oil trust, and the enemies of the octopus promise a lively time in the investigation which is soon to be made. In case the clouds of guilt or suspicion drift away, and Mr. Bailey is elected, Texas will have two comparatively young men in the senate.

HOW TO SECURE A WORTHY OFFERING FOR FOREIGN MISSIONS.

This can be done in almost any church if the minister in charge will do his part. He should plan wisely. He should determine to succeed. He should go about it as if failure was impossible. He should attempt great things and expect great things. Here, as elsewhere, it is easier to do a handsome thing than a little thing. A few suggestions may not be out of place.

1. The minister should give the facts to the people. The March Offering Text-book contains a superabundance of the most inspiring facts. Knowledge will generate interest and enthusiasm. Generous giving will follow as surely as the night follows the day. It is useless to exhort the people to give if they are not first fully informed.

2. Prayer should be offered for the work and the workers. They should be remembered before the throne of grace throughout the year, but as the time for the offering approaches, the petitions should become more numerous and more fervent. Let the congregation know that this cause has a large place in the life and thought of the minister.

3. Good use should be made of the literature supplied by the society. The Pastoral Letter has been found exceedingly helpful. It brings the claims of the work home directly to the heart and conscience. It cannot be easily pushed aside or ignored. The March Offering Envelope is a reminder and

an appeal. It enables those who are not present to send their contributions. A copy of The Voice should be enclosed with the Pastoral Letter and the Envelope. The Voice is full of good things, and just such things as the people need to know. Attention should be called to this literature from the pulpit.

The minister should go about securing an offering as a political leader goes about carrying the country in a presidential campaign. A political leader makes it his business to reach every voter. No one is too insignificant for his purpose. No stone is left unturned. With such a campaign a worthy offering for Foreign Missions can be secured. If the people are thoroughly informed, they will respond, and the offering will be worthy of this divine enterprise.

A. McLean,
Cincinnati, O.
F. M. Rains.

missionaries were compelled to receive them; indeed they were glad to do so. These boys could not be turned away to starve and die. Their cry touched the hearts of the over-worked missionaries, and they determined to provide for them and trust to the liberality of the friends in the home land for their support. What else could they do?

It requires only \$15 to feed, clothe and educate one of these boys for a whole year. This is less than five cents a day. This is a good work for an Endeavor society.

Some ask for the pictures and names of the boys they support. It is not practicable to get the pictures. The facilities for securing pictures at Damoh are not the best and would involve expense and time which the overburdened missionaries can ill afford to give. The names in many cases are not known. When the pa-

**FOUR HUNDRED ORPHAN BOYS.**

Damoh, India, is one of the mission stations of the Foreign Christian Missionary Society. It is in the midst of that portion of India that was so sorely afflicted by the recent famine. There are now at Damoh some 400 orphan boys. Their parents died as a result of the terrible famine which swept over the land like an appalling scourge. These boys were left fatherless and motherless and homeless. Gaunt and hungry and naked they appealed to our missionaries for clothing and food and shelter. The mis-

rents died the boys drifted into the Mission homeless and nameless. No doubt the names will be given them by our missionaries, but this will require time. In the meantime they are in great need of food and shelter. What we do in this matter must be done quickly. Friends interested in the support of these boys may send their contributions to F. M. Rains, Corresponding Secretary, Box 884, Cincinnati, Ohio, and the money will be sacredly used as requested. We hope that a large number of our Endeavor societies will assume the support of one of these boys.

PENNSYLVANIA.

Several new pastors have come into western Pennsylvania in a few weeks past. M. G. Long has been secured for the new work at Monessen; A. E. Zeigler has commenced work at Hazlewood, and A. T. Campbell, a Lexington senior, comes to Rowan avenue, Pittsburgh. A hearty welcome and successful work to these brethren in the Keystone State.

C. L. Thurgood, at the Central Pittsburgh, and J. H. Craig, at Bellevue, have been greeted at the birth of the new century with an increase of salaries. That is a good way to begin.

The Central Church, Pittsburgh, raised and disbursed last year \$5,000.

The East End Church, Pittsburgh, is giving a course of high-class, popular lectures this winter.

Pennsylvania is in the grip of a gripe, and special meetings, as well as regular church work, have been severely smitten. Newcastle, Knoxville, Mill Hall, Huntsville, Dunmore, Plymouth, Blanchard and Erie Churches have been in special meetings during January. Encouraging success has been reached, notwithstanding the many hindrances.

Pennsylvania has had the honor recently of tendering the last earthly ministries to one of our noble pioneers. Bro. Robert Graham died at the home of near relatives at Bellevue Jan. 20th. A ripe, full sheaf has been garnered. We shall miss him, but his work abides.

Miss Elsie L. Taylor of Lock Haven will become pastoral helper in the Central Church, Pittsburgh.

Pittsburg is to entertain the next state convention of Christian Endeavor. Fifteen thousand delegates are expected there the first week in October.

All Pennsylvania Disciples must regret the resignation of C. W. Harvey at Plymouth, especially if it should mean his loss to the state. He has for years been one of the ablest and wisest supporters of our mission work in eastern Pennsylvania, besides being a very efficient and successful pastor.

Bro. and Sister M. S. Blair of Big Run will have the sincere sympathy of their co-workers in the state in the death of their daughter Florence.

M. B. Ryan.

Erie, Pa.

CHRISTMAS IN NANKIN

We had a good day yesterday. It was a pleasure to be with the native Christians after so long an absence. This pleasure was mutual.

As a matter of precaution we do not yet open the large chapel on the street. We did not desire a large and mixed audience, but having nicely decorated a room in the school building, thirty-two Christians met to celebrate the birth of their Lord.

After the morning service we all crossed the lawn to the dormitory din-

ing room and enjoyed to the full an excellent Chinese feast spread by the native church. Then followed a season of social conversation and greetings, after which we again met for a praise and testimony meeting. The Lord was with us, our hearts were opened, we were drawn near to one another and became confidential. Many touching experiences were given of failures and triumphs and the Lord's mercy through all.

At the close of this hour we again all repaired to the dining room, and with tea, nuts, fruit, cake, roast rice balls and merry sociability, the time sped by. Near sunset, having divided the remaining "goodies" to be carried home to the children, we separated feeling that it had been a very pleasant and profitable day for us all.

Lec. 26, 1900. Frank Garrett.

MISSOURI MINISTERIAL INSTITUTE.

The following program will be given at the Missouri Christian Ministerial Institute, to be held at Fayette, Mo., March 18-21, 1901:

MONDAY, MARCH 18.

7:30 p. m.—Address, "The Young Preacher's Outlook," G. D. Edwards, Nevada, Mo.

TUESDAY, MARCH 19.

9:30 a. m.—Lecture, "The Bible as Affected by Recent Archaeological Discoveries," Levi Marshall, Hannibal, Mo. Review by E. H. Kellar, Carrollton, Mo. Discussion.

2:30 p. m.—Address, "The Preacher as a Citizen," E. B. Redd, Platte City, Mo. Discussion led by C. H. Winders of Columbia, Mo.

7:30 p. m.—Address, "The Evangelism for the Times," E. M. Smith, Centralia, Mo.

WEDNESDAY, MARCH 20.

9:30 a. m.—Conference, "Some Problems of the Pastorate," (1), The Sermon, W. N. Briney, Paris Mo. (2), The Prayer Meeting, O. W. Lawrence, Maryville, Mo. (3), The Pastoral Visit, S. B. Moore, Moberly, Mo. Discussion.

2:30 p. m.—Address, "The Call to the Ministry," R. Linn Cave, Independence, Mo. Discussion led by D. W. Moore, Springfield, Mo.

4:30 p. m.—Lecture, "The Growth of Religious Liberty in the Churches," J. H. Garrison, St. Louis Mo.

THURSDAY, MARCH 21.

9:30 a. m.—Lecture, "The Problems of Secularism in the Church," C. M. Chilton, St. Joseph, Mo. Review by S. D. Dutcher, Mexico, Mo.

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February 7, 1901

Eastern . . . Department.

ASSOCIATE EDITORS

Peter Ainslie, - - Baltimore, Md.
Carey E. Morgan, - - Richmond, Va.
B. Q. Denham, - - New York.

All the churches on the Atlantic coast should be already in the midst of the preparation for the March offering for foreign missions. Every church should have a part in this, and we should make this the best offering we have ever made—not only the best in being the largest, but the best in being the most cheerfully given. Earnest prayer and a scripture study on liberality should be made before we decide how much we will give. A great field is before us and God is expecting faithful service from us. Get ready and do something worthy of Jesus.

Herbert L. Willett's course of lectures on "The Beginnings of Christianity" at the Seventh Street Church, Richmond, Va., were graciously received. The church was greatly strengthened.

Dr. Daniel E. Nolley is now state evangelist of North Carolina, with headquarters at Asheville, N. C.

W. J. Hall, Piedmont (Va.) evangelist, reports for month of January, ten points visited, thirteen sermons preached, four additions and twenty-eight calls.

According to a resolution passed at the last convention of the Virginia Christian Missionary Society, the following brethren have been appointed as the standing obituary committee of that society: Wm. James Shellburne, chairman; L. A. Cutler, J. D. Hamaker, Jno. A. Dearborn.

GAZWELL, VA., LETTER.

The third Lord's Day in January, 1901, was a day of hard work for the writer. Pocahontas is a coal mining town in this county, 20 miles from the town of Fazewell, and has a population of over 4,000 people. Being here on a short business trip, when Sunday came, as is my custom, I went into the synagogue to worship. This was a Methodist church. On entering the pastor recognized me and insisted that I should preach for him, which I did. At 3 p. m. I attended a meeting of the Disciples, which was held in an "upper chamber"—a law office. Every Lord's Day this little faithful band meets here to remember their Lord till he comes. The Disciples having met together to break bread, I preached for them. At 4 p. m. I found myself in the Y. M. C. A. hall. The secretary would not consent to my remaining silent, but fished me up for a talk. At 7:30 p. m. I preached for the Presbyterians. Thus ended one of the hardest day's work and one of the happiest day's service I have had for many years.

Within twenty-five miles of this place are located three of the best churches in the two Virginias. I was present at the birth of all of them, and under the divine hand of the great head of all the churches, I helped to guide their infant feet till they were able to build houses of worship and secure and pay competent pastors to minister to them.

My experience and observation in Pocahontas have enlarged my vision of the need of pioneer work in this great coal field, and my desire to take part in this work has been quickened. I feel like girding myself with a leather belt and plunging into this moral desert and trusting God for the locusts and wild honey. Somebody must do this work or the blood of thousands will be required at our hands. We need for this field well equipped men of middle age, who are good mixers and who are large-hearted and broad-minded.

Our people are loud in their praise of The Christian Century. In my judgment I have never read a paper that surpassed it. The "Eastern Department" gives us additional interest in The Century. Think we will get up a club of twenty-five here soon.

J. N. Harmon.

January 30, 1901.

LOUISA, VA., LETTER.

Publication is made of the fact that "two churches in this section are without pastors—Gordonsville and Somerset."

Somerset Church is without a preacher because she was falling behind in meeting her financial obligations. The officers and some of the members concluded to do without preaching until they could discharge their obligations. Their preacher would have preached for much less, and also have aided them to pay their indebtedness. He hopes to have the pleasure of preaching for them at least several times this year.

We buried today the body of Bro. John P. Thompson of Richmond, Va. He was a native of Louisa; taught school all of his life; moved to Richmond some years ago; was principal of one of the public schools. A year or two ago he was paralyzed, but recovered sufficiently to enable him to continue to discharge the duties of his chosen and honorable and loved profession. He was a member of the Church of Christ and a good, kind, unselfish man. He leaves a wife and one son. Though a very inclement winter day, a large number of people attended his burial.

I conducted the worship of our brethren at this place yesterday, by request, and afterwards attended preaching at the Baptist Church. Heard a good sermon.

L. A. Cutler.

TO CURE A COLD IN ONE DAY

Take Laxative Bromo Quinine Tablets. All druggists refund the money if it fails to cure. E. W. Grove's signature is on each box. Sc.

ASHEVILLE, N. C. LEADER.

I was called to the work here and was advised by physicians to accept the call, at least temporarily, for my health. So in order to have the benefit of the climate and get personal knowledge of the field, I arranged to spend at least three months here. My general health is better than usual, and if I have any trouble in my lungs it is very slight.

There is a little band of forty here, under the splendid leadership of Bro. D. E. Motley, whose work exceeded by far the most sanguine expectations. They have erected a substantial, neat church building in the most desirable locality of this city. We expect to worship in the building the first Lord's Day in February.

This church has suffered much by unworthy men. Many of the worst in our brotherhood have found their way to Asheville and ingratiated themselves for at least a sermon. Their evil influence is still felt, and will make the work more difficult than it otherwise would be. Some of the members have lost hope of the church accomplishing anything. And is it strange, when the congregation have had to sell two church buildings, have worshipped in three different places, and are now going to the fourth, not yet paid for? But "forgetting the things which are behind," we hope to stretch forward to the things that are before and press on to the goal of success "through Christ, who strengtheneth us."

Bro. A. C. Young is supplying at Charlottesville, though he does so only to favor the church. Yet he does it willingly and teaches a class in Sunday school besides.

Bernard P. Smith,
Asheville, N. C., Jan. 26, 1901.

NEW YORK LETTER.

The Lenox Avenue Church, J. M. Philipps, pastor, began a meeting last Sunday with sermons by the pastor and a sermon on Monday night by the writer. On Tuesday night Melvin Putnam of Sedalia, Mo., began doing the preaching. Extensive preparations have been made. This preparation, together with the fine condition of the church, prophesies large results for a New York meeting.

The Second Church, S. T. Willis, pastor, has begun the publication of "The Bulletin," in the interests of the church. It is a weekly sheet of four pages, each page being four and a half by seven inches. Although not large, Bro. Willis succeeds in packing into it a surprisingly large amount of interesting matter. During January there were thirteen additions to the membership. Plans are on foot for improving the building. Bro. Willis is this week in a meeting with home forces. This is a prosperous work.

The West Fifty-sixth Street Church has rejoiced in twelve additions to its

membership the last five weeks. The audiences during January have increased from Sunday to Sunday in an encouraging way, notwithstanding such an epidemic of la grippe that the city authorities at one time discussed the opening of some of our armories for hospitals. We are gradually working up an evening audience such as it seems worth while to which one should preach. An evening audience of any size has never been enjoyed by the church. We are still in the day of small things in this respect, but a doubling up in a little over a year has encouraged us.

The Brooklyn Eagle publishes each year an almanac that is especially accurate and complete in its religious statistics. Comparing the various religious bodies, as reported for Jan. 1, 1901, to the reports of same for Jan. 1, 1900, we find as follows for the Boroughs of Manhattan and Bronx, or "old" New York. The first number following denominational name represents present numerical strength and the second number represents gain for the year ending Dec. 31st last, save where word "decrease" indicates the second number to represent decrease. These statistics are made up from reports made by the churches: Presbyterian, 25,163; decrease, 1,115. Congregational, 3,039; 21. Lutheran, 21,640; 463. M. E., 17,591; 877. Episcopal, 60,319; 5,035. Dutch Reformed, 10,012; 555. Disciple, 745; 120. Roman Catholic, 534,560; decrease, 9,804. I note that 700 of the gain for the M. E. Church are represented in the Metropolitan Temple, S. P. Cadman, pastor, until recently. This leaves only 177 other accessions to be divided amongst the other sixty-three congregations. The percentage of increase is as follows, without going into fractions: Disciple, 18; Episcopal, 9; M. E., 5; Dutch Reformed, 4; Lutheran, 2; Congregational, less than 1 per cent. The decreases are: Presbyterian, 4 per cent and the Catholics nearly 2 per cent. The Unitarians decreased 350, or some 38 per cent. The Universalists decreased 29, or 5 per cent. On account of typographical errors we could not report the Baptists. The Christian Scientists refused to report other than to give locations of their five churches.

B. Q. Denham.

Jan. 30, 1901.

A CURE FOR ASTHMA.

Asthma sufferers need no longer leave home and business in order to be cured. Nature has produced a vegetable remedy that will permanently cure Asthma and all diseases of the lungs and bronchial tubes. Having tested its wonderful curative powers in thousands of cases (with a record of 90 per cent permanently cured), and desiring to relieve human suffering, I will send free of charge to all sufferers from Asthma, Consumption, Catarrh, Bronchitis and nervous diseases, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail. Address with stamp, naming this paper, W. A. Noyes, 847 Powers' Block, Rochester, N. Y.

PURIFY THE BLOOD

If you expect to have perfect health. It is impossible to be well when the blood is impoverished, the supply scant and watery or when through impurities it has become stagnant and sluggish. Don't neglect such a condition an instant. Hasten to correct the evils of bad blood and regain health and happiness. Take

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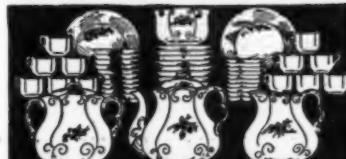
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logue also shows other beautiful premiums given to agents for advertising. We give Couches, Lace Curtains, Carpets, Graniteware, Chinaware, Sewing Machines, Etc. No money required. We allow 15 days' time to deliver goods before payment. We allow a liberal discount on commission if preferred. Write to-day for catalogue.

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Woman and Home.

Something to live for came to the place,
Something to die for, maybe;
Something to give even sorrow a grace—
And yet it was only a baby.

Cooing and laughter and gurgles and cries,
Dimples for tenderest kisses,
Chaos of hopes and of raptures and sighs,
Chaos of fear and of blisses.

Last year, like all years, the rose and the thorn;
This year a wilderness, maybe;
The heaven stooped under the roof on the morn
That it brought there only a baby.
—Selected.

Killed His Enemy.

"How does it feel to kill a man in battle?" was the question put to one of Morgan's men the other evening.

"Thank God, I never had but one experience of that kind," was the reply, "but that was enough."

"In Kentucky it not infrequently happened that boys from the same town went into both the confederate and the federal armies. When the war broke out I joined Morgan's command. My best chum, Dick Nolton, went with a regiment of federals.

"Before we separated we swore to each other that, whatever came, nothing should alter the affection we had for each other, and that if either could help the other he would do so, no matter what the cost. We even went so far as to cut a dollar in two pieces, and each promised to wear his half on a string about his neck.

"One day in September, in the second or third year of the war, our command was ordered to dismount and try to dislodge a party of federals who held a little wood in front of us. We charged across the open and succeeded in getting a hold inside of the wood. Then began a duel between 200 sharpshooters on a side.

"At first I fired rather aimlessly. Then I noted that whenever I raised my head above the rock behind which I was hiding I was likely to get a bullet through my cap or one would pass within a few inches of my head.

"I noticed that all seemed to come from straight in front of me. I began to open my eyes and was able after a while to see a fellow about 200 yards away who had been pegging away at me. Every time he fired he would stick his head out from behind the tree to see whether he had had any luck.

"I waited my chance. The third time he did this I let him have it, and he dropped. A few minutes later came the order to advance. When I reached

the spot from which the Yankee sharpshooter had been firing I stopped to see what had happened to him."

The old fellow paused here and the reporter broke in with the question: "Did you find him?"

"Yes, I found him, with a hole clear through his head. His coat was open, and I saw a half dollar on a string around his neck. It was Dick Nolton, and I had killed him. Just then the Yankees charged in turn, and I was forced to leave him there."—Louisville Courier-Journal.

Was Too Literal by Far.

Colonel Pew tells a story of the Tenth regular infantry that is pretty good. One night in Cuba one of the sentries was a raw recruit from the green isle and the officer of the day, on his rounds, was challenged by him.

"Who goes there?"

"Officer of the day."

Not a move on the part of the sentry and the officer stepped forward and again was greeted by "Who goes there?" and he again replied in the same way. Not a move on the part of the sentry, but the officer of the day heard an ominous click.

"What are your orders, anyway?" he asked.

"Challenge three times, then fire," was the laconic and self-satisfied answer, and the officer of the day's hat was raised on his hair as he realized how near he was to being peppered by the sentry. The latter was given a few instructions before he went on sentry duty again.

The Language of Soldiers.

An anecdote of Gen. Sheridan shows the man in his true colors better than a volume of biography. Sheridan gave his orders in a mild tone of voice, but his enunciation was so distinct that he was never misunderstood. Once, in the midst of a fight, an aide reported that his flank was being demoralized by a battery on a distant hill. "Give my compliments to Gen. Crook," he said, "and ask him to clear it away." His famous dispatch to Gen. Grant on the day before the surrender at Appomattox was written on horseback, in these terse words: "If things are pressed I think Lee will surrender tomorrow." And Grant's answer, still more terse, came back: "Press things." Such is the language of such soldiers.

How to Be Happy.

"Women are too prone to accept unnecessary evils with a ready resignation, while men have a better understanding of the art of happiness," said Mme. Sarah Grand in a lecture on "The Art of Happiness," recently.

Idleness, she said, is one of the worst enemies of happiness, and among women the desire to work is not so common as to be discouraged, the ineffectual life of many women being one of the saddest features of the present day. Mme. Grand strongly advised parents to give their children

ROYAL Baking Powder

Makes the bread more healthful.

Safeguards the food against alum.

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sons and daughters alike, the opportunity to follow their instinctive propensities in the way of life work, because there is joy in congenial work and congenial play.

The chances for happiness, she said, outweigh the chances of misery, every function of mind and body inclining toward pleasure and to the avoidance of pain. Happiness is to be found in the simpler modes of life, not in excitement, which is only its imitation. In all recipes for happiness goodness must be the principal ingredient, the others which go to form a truly happy life being fidelity in friendship, love and marriage, affection between parents and children, moral courage, courtesy and perfect sincerity.

STATE OF OHIO, CITY OF TOLEDO, { ss.
LUCAS COUNTY,

Frank J. Cheney makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1888.

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Hall's Family Pills are the best.

Wanted—Business men and women to take exclusive agency for a state, and control the sub-agents handling Dr. White's Electric Comb; \$3,000 per month compensation. Fact. Call and I'll prove it. D. N. Rose, Gen. Mgr., Decatur, Ill.

BELLS

Steel Alloy Church and School Bells. ^{AS}Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

When Arab Widows Remarry.

The widow of an Arab who intends to take to herself a second spouse naturally thinks that her late lamented husband would not approve, so the night before the wedding she goes to pay him a visit at his grave. There she humbly kneels and prays him not to be jealous or offended. Probably she believes that he will be both and that she must make a definite act to appease his wrath. Accordingly she takes with her an ass bearing two goats' skins of water. When her prayers are ended she takes the water skins and proceeds to saturate her husband's grave.

Whether a plentiful libation of cold water has a soothing effect on the spirit of the departed or not may be a matter of conjecture, but, having made it, the widow feels that she has done all that can be required of her, and enters wedlock again without misgiving.

"MY MOTHER." There are probably no two words in our language, when used together, which carry with them such a wealth of meaning as these. To the child in tender years they mean everything in life. To the aged—a sacred memory. We can never outlive or outgrow that relationship which makes these words so dear to the human heart. Mr. N. J. Heiland of 604 Columbia road, Dorchester, Mass., brings this forcibly to mind in a letter to Dr. Fahrney of Chicago, Ill. He writes as follows: "I obtained a bottle of your Dr. Peter's Blood Vitalizer from Mr. John E. Jacobson of Boston and sent it home to my aged mother in Norway, who was sick and ailing. I have just had the satisfaction of receiving a most encouraging letter from her about the great good it has done. Please let me know where she can obtain it in Norway, as it will be more convenient to get it there."

Dr. Peter's Blood Vitalizer quickly demonstrates its health-giving properties in all climates—from the torrid to the frigid zones. It can be obtained of local agents in almost any country in the world. For further particulars address Dr. Peter Fahrney, 112-114 South Hoyne avenue, Chicago.

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It is a significant fact that Christianity not only strengthens and fortifies character, but it also broadens our vision and refines the tastes. Any observant person cannot fail to notice the great improvement in the church architecture among the Disciples of Christ during the past two decades. But this is only one sign of the many-sided culture which is seen in the churches and homes of our brotherhood. The quick response and hearty approval of the splendid type and artistic form of the Christian Century from so many readers so widely distributed is another indication of the growth of Christian culture.

The Popular Buffalo Route

This summer on account of the 1901 Pan-American Exposition will be the Nickel Plate Road. Countless thousands will visit this one of the greatest expositions of modern times. The Nickel Plate Road will be the popular line. The excellence of its service is well recognized by the traveling public, and the reputation of its train employes in their uniform courtesy to passengers is well known. When you go east see that your tickets read via the Nickel Plate Road. Write, wire, phone or call on John Y. Calahan, general agent, 111 Adams street, Chicago, Ill.

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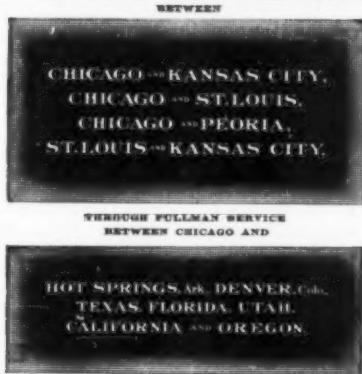
Ferry's Seeds are known the country over as the most reliable Seeds that can be bought. Don't save a nickel on cheap seeds and lose a dollar on the harvest.

1901 Seed Annual free.
D. M. FERRY & CO.,
Detroit, Mich.

Free to Everybody.

Dr. J. M. Willis, a specialist of Crawfordsville, Indiana, will send free by mail to all who send him their address, a package of Pansy Compound, which is two weeks' treatment with printed instructions, and is a positive cure for constipation, biliousness, dyspepsia, rheumatism, neuralgia, nervous or sick headache, lagrippe, and blood poison.

Wanted—Ladies and gentlemen to introduce the "hottest" seller on earth. Dr. White's Electric Comb, patented 1899. Agents are coining money. Cures all forms of scalp ailments, headaches, etc., yet costs the same as an ordinary comb. Send 50c in stamps for sample. D. N. Rose, Gen. Mgr., Decatur, Ill.



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For full particulars about rates, sleeping car reservations, etc., call on or address any of the following representatives of the Southern Ry.

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Boys and = = = Girls.

A SCHEMER.

Into a famous toy shop
Went little Sue and I,
In the crisp Christmas weather,
To see what we could spy.

It was a place of wonder,
A real enchanted ground,
Where everything the heart could wish
Might certainly be found.

There were swings and rocking horses,
And sleds for boys and girls,
And games and books, and puzzles,
And dolls with flaxen curls.

"Now find what she most wishes"
(It popped into my head),
"And get it for her Christmas,"
And so I spoke and said:

"If you could have but one thing,
Of all the things you see,
Now tell me little daughter,
What that one thing should be."

The little maiden answered,
Scanning the treasures o'er;
"If I could have but one thing,
I fink I'd take the store."

—Edgar L. Warren in *Youth's Companion*.

Bullfrog Yarns.

"Oh, mamma, did you see that horrid bullfrog jump for the goldfish?" was the exclamation of a pretty little tot as she stood with her mother looking at the goldfish in the pond at Bushnell park. The child followed with her eyes the tiny fish and its hideous pursuer, and watched with evident pleasure the distance between the two lengthening until the fish was out of danger. Policeman Strickland, who had been doing police duty in the park for a number of years, is probably more familiar with the habits of the denizens of the pond than any one else in the city. Mr. Strickland says that the bullfrogs do not habitually prey on the fish. The ugly looking creatures live in harmony, as a rule, with their beautiful neighbors. But occasionally a bullfrog is seen eating a fish. Officer Strickland does not think that the pangs of hunger excite the frogs to make an attack on the fishes. They will not molest them in ordinary circumstances. It is only when the fish provoke them that they will make an attack. When the fishes become frisky in their gambols and approach too near a frog, the latter shows its dislike of them by snapping. When the fishes congregate in large schools to nibble at the crumbs thrown in the water they jostle and jump over each other. It sometimes happens that at these feasts a frog will be enjoying a siesta in the shade of the leaf of an aquatic plant or a tuft of grass. The quick movements of the nimble fish in their bright hues of scarlet, made more

brilliant by the rays of the sun, distract the slothful creature near the bank. Its bulging eyes assume a fierce expression, and a discordant croak from its distended throat indicates its rising wrath. It watches the feasting beauties for a few minutes, and then, with a gulping sound, it springs among them. It always catches one in its wide mouth and proceeds to devour its victim more in anger than to satisfy hunger. It is a well known fact that the shaking of anything bright or red in front of a frog irritates it beyond endurance.

Those who make a business of catching frogs, knowing that the creatures' tempers are effected by the quick movements of anything of a red color, use a piece of flannel as a bait. The active movements of the gold fish have the same effect on the frogs as bait. So long as the fish swim slowly by the frogs the latter will not molest them.

Officer Strickland tells the story of a voracious bullfrog that is worth repeating. He vouches for the accuracy of it, he having seen the frog and the fish. A frog caught an unusually large goldfish one day and swam to a pond lily leaf to devour it at its ease. The head of the fish was in the frog's mouth and the greater part of the body and tail protruded out of it. The fish wiggled quite violently for a few minutes and then died. But the frog was unable to devour it and made movements which indicated a desire to be relieved of the surplus portion of the fish, which it could not conveniently find room for. But the fish, before it died, had wriggled itself too far down the frog's throat to be ejected, and there it stuck. The frog remained on the leaf in an apparently comatose state for forty-eight hours, until it had digested the entire fish. A frog was seen one day in the pond catching a sparrow and carrying it to its slimy quarters beneath the surface of the water. The frog was an old one and was of enormous size. It was seated among tall grass when a child threw crumbs into the water for the goldfish. Some of the crumbs fell on a large leaf, and a sparrow, hungry for its meal, had the temerity to fly from the branch of a tree on to the leaf and pick a crumb. As the bird lighted on the leaf the frog made a quick jump and landed right on top of the intruder. There was an agitated flutter and a cry of despair from the bird as the frog seized it and dived with it beneath the water.—Exchange.



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ROYAL MANUFACTURING CO., Box 314, Detroit, Mich.

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It may be for three.

A new mother, or about-to-be mother, should keep herself up to the highest possible level of health and supply, and begin far back. Live generously and carefully.

Whatever is good for her comfort and health, let her have it; whatever is bad for her comfort or health, avoid it.

Almost without exception, Scott's emulsion of cod-liver oil is a needed help; and generally a very important help.

We'll send you a little to try if you like.
SCOTT & BOWNE, 409 Pearl street, New York.

Be Sure to Remember

That the popular Pan-American Exposition Route this summer will be the Nickel Plate Road, the shortest line between Chicago and intermediate points and Buffalo. No excess fare is charged on any of its Peerless Trio of fast express trains and American Club meals, ranging in price from 35 cents to \$1, are served in all its dining cars. Palatial through vestibuled sleeping cars and modern day coaches with uniformed colored porters in attendance on the wants of the passengers. The acme of comfort and convenience in traveling is attained through the superb service and competent equipment found on the Nickel Plate Road. Write, wire, 'phone or call on John Y. Calahan, general agent, 111 Adams street, Chicago, Ill.

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Entered Into Life

Taylor—Christiana Durfee was born in Madison county, New York, Aug. 3, 1820. She became the wife of Dr. Geo. W. Taylor Dec. 28, 1844. Nine years later they became acquainted with the Disciples of Christ and obeyed the Gospel at Spring Brook, N. Y. In 1853 they came to Princeton, Ill., where their home has been nearly ever since. They were faithful members of the church here, and both of them liberal givers to the cause of Christ both at home and abroad. Sister Taylor has long been a life member of the C. W. B. M., and sent liberal offerings for India and Galveston. She fully co-operated with her husband in his ministry and business, was a wise and helpful companion always true and loyal. She raised three children, not her own, who cheerfully testify to her love and blessings, and who, with the husband, deeply mourn the departed. She fell asleep, full of hope and faith, Jan. 23, 1901. Funeral services, by the writer, were conducted at the home. The doctor at the feeble age of 84 years has the warm sympathy of many friends in Christ.

Princeton, Ill. J. G. Waggoner.

Died, on the morning of January 1, 1901, William Allen Ziegler, lacking only twelve days of being 72 years old. For fifteen years he had been a consistent member of the Christian Church. He had been a sufferer for nine months, which he bore without a murmur, and when the end approached, he called his beloved wife, and told her he was at peace with God and all mankind, and while he would like to remain longer to be a comfort to her, yet he was ready and willing to depart and be at peace. He was a kind neighbor, devoted husband and affectionate father.

"Over the river he's passed from sight,
Out of the darkness into the light;
All the burdens of life laid down,
Cross exchanged for the promised
crown."

At table and hearth there's a vacant
place,

Gone an accustomed form and face.
We miss him at noon, at rise of sun,
Miss him yet more when the day is
done.

Enter in, loved one, enter into the
rest.

Prepared by your Father—the home of
the blest."

Toshes, Va., Jan. 29, 1901. C. S. B.

William Henry Martin was born August, 1880. Died, January 18, 1901, in the twenty-first year of his age. Willie was a good young man. He became a Christian in his boyhood days. Those who knew him best pay the highest tribute to his character. He was pure in heart and righteous in

his life. Affectionate and kind as a brother, dutiful and loving as a son, and "diligent in business," he will be greatly missed in the community, and particularly missed in his home. But the bereaved mother and brothers and sisters have sweet consolation. They sorrow not as others who have no hope. "Blessed are the pure in heart, for they shall see God." "Blessed immediately are the dead who die in the Lord; yea, saith the Spirit, that they may rest from their labors, and their works do go with them."

L. A. Cutler.

On the 11th of January, 1901, little Algernon Small, son of Bro. A. G. and Nannie Small, after a short illness, crossed the river of death. Bro. Small sorrows not as one without hope. By his walk and chaste conversation he is determined to meet his little boy and girl that have passed on before to be shining lights to guide him and his family from this sinful earth to that happy home in heaven. Bro. Small is elder in the Christian Church at Beech Grove, Nelson county, Va., and has the sympathy of the community. We would say to Bro. Small to remember all things work together for good to those that love and keep his commandments and teach the little ones to love and serve God in the days of their youth, so when death calls them one by one they will meet their brother and sister that have gone before.

Sleep on, little Algernon, we miss your
vacant chair,

The Lord has called you home to
heaven.

We will meet together there.

N. D. Fitzgerald.

Aylmer, Nelson Co., Va.

Bohannon—On January 13, 1901, Cornelius E. Bohannon, in the 60th year of his age, passed from earth to his heavenly reward. He was born in Mathews county, Va., where his father, Ebenezer Bohannon, faithfully preached the gospel, and the son became a Christian many years ago and for the last twelve years he was a worthy member of the Calhoun Street Church, Baltimore. He leaves a widow and two children, who are comforted in all the wealth of a Christian's hope. His body sleeps among his dead in Mathews county until the resurrection.



Bro. Henry Davis died Feb. 3 in La Fayette Ind., aged about eighty-four years. Bro. Davis lived for many years in Christian Co., Ill., and was neighbor to Bro. Tyler, father of B. B. and J. Z. Tyler. He and his faithful wife, who survives him, have not wavered from the faith they espoused more than half a century ago. The remains were taken to Taylorville, Ill., for interment. Geo. W. Infield.

A Wonderful Invention.

They cure dandruff, hair falling, headache, etc., yet costs the same as an ordinary comb. What's that? Why, Dr. White's electric comb. The only patented comb in the world. People everywhere it has been introduced are wild with delight. You simply comb your hair each day and the comb does the rest. This wonderful comb is simply unbreakable, and is made so that it is absolutely impossible to break or cut the hair. Sold on a written guarantee to give perfect satisfaction in every respect. Send stamps for one. Ladies' size, 50c. Gents' size, 85c. Live men and women wanted everywhere to introduce the article. Sells on sight. Agents are wild with success. (See want column of this paper.) Address D. N. Rose, Gen. Mgr., Decatur, Ill.



THE WORLD IN BRIEF

German cruiser Vineta to visit New Orleans.

Religious orders in France defended by Pope Leo.

Lord Mayors of Dublin, Cork and Limerick elected.

Russia said to have made new bid for Chinese territory.

Queen Victoria's death has little effect on the stock market.

Senor Varona says Cuba is not yet ripe for constitutional rule.

China in reply to joint note seeks to evade chief issues presented.

Andrew Carnegie to give Syracuse, N. Y., \$200,000 for public library building.

Boers raised twelve days' siege of garrison defended by Cape Town regiment.

Secretary Root has recovered from attack of grip sufficiently to resume work.

Five Chinese slave girls sold at auction in San Francisco, bringing big prices.

One thousand insurgents in Panay Island swore allegiance to United States.

British business men think the influence of a male ruler will prove beneficial.

Dutch in Stillenbosch district, Cape Colony, say they owe no allegiance to King Edward.

England may have trouble with Russia over sending gunboat to island in Pechili Bay.

Kaiser and people began celebration of bicentenary of declaration of Prussian federation.

A study of history shows Queen Victoria was always a consistent friend of the United States.

Government preparing to prevent lawless acts in next Oklahoma rush by laying out county seats.

G. T. Rice, editor of marine paper at Manila, ordered deported to United States as a "dangerous incendiary."

Registrar Howe of Brooklyn will give his surplus fees, \$50,000, for equestrian statue of Washington for Brooklyn.

Ex-President Cleveland accepted honorary membership in Mercer County (N. J.) Fox Hunting association.

Lieutenant Steele and ten men of Forty-third infantry and seven natives killed 100 insurgents in Leyte Island.

Solicitor B. G. Lake, London, sentenced to twelve years penal servitude for misappropriating \$865,000 in trust funds.

King Edward sent his first message to parliament. It was read in both houses, and expressed sorrow at the death of Victoria. Eulogies of the dead monarch and congratulations to the new one were pronounced in Lords and Commons.

THE plague of lamps is the breaking of chimneys; but that can be avoided. Get Macbeth's "pearl top" or "pearl glass."

The funnel-shaped tops are beaded or "pearled" — a trade-mark. Cylinder tops are etched in the glass — "MACBETH PEARL GLASS" — another trade-mark.

Our "Index" describes all lamps and their proper chimneys. With it you can always order the right size and shape of chimney for any lamp. We mail it FREE to any one who writes for it.

Address MACBETH, Pittsburgh, Pa.

Daughter of ex-Governor Lewelling of Kansas disfigured on forehead by girl hazers at Wichita (Kas.) High School.

Alfred T. Bond, graduate of Cook county Normal, instructor at University of Utah, driven insane by fasting, prayer and study.

Two persons killed, one mortally wounded, four or five injured, and a building destroyed by dynamite in riot in Corbin, Ky.

Mrs. Nation wrecked two more saloons in Wichita, Kas., slapped and shook Sheriff who arrested her, and was landed in jail.

West Indian soldiers guarding Boer prisoners at St. Helena mutinied and ran amuck, but were overcome by the aid of blue jackets.

Mrs. Lillie Rich, a sympathizer of Mrs. Carrie Nation, sued a Wichita saloonkeeper for \$10,000 for selling liquor to her minor sons.



Proud Women

whodon't want it known that they do their own washing, are delighted with PEARLINE—can't catch them at it—they're not at the tub long enough. Soak, boil and rinse—not much labor about that. Do a few things each day, and thus do away with wash-day. No rubbing with PEARLINE. The hardest wear on Clothes is in the Rubbing.

630

New England CONSERVATORY OF MUSIC The leading musical institution of America. Founded 1853. Unsurpassed advantages in composition, vocal and instrumental music, and elocution.

George W. Chadwick, Musical Director.
Pupils received at any time. For prospectus address

FRANK W. HALE, General Manager, Boston, Mass.

Drs. Webb and Stewart, who accompanied Theodore Roosevelt on his hunt in Colorado, says the total game bagged by the party was five lions and three lynx.

Kansas Senator introduced bill requiring insurance companies to deposit with State full value of policies. Another bill offered creates office of State Railroad Auditor.

\$1,000 A Year FOR LIFE. Six Per Cent. Guaranteed.

A thorough investigation will convince you that \$12.50 per month invested for six years in the MONTEZUMA PLANTATION will give you an ANNUAL INCOME OF \$1,000 for life. It will convince you that the enterprise is NOT A SPECULATION, but a solid, conservative investment. The Plantation, 6,000 acres, is being planted to rubber and sugar. To cash purchasers the Company guarantees six per cent interest for six years, and the Chicago Title and Trust Co. agrees to pay it, which makes it as safe as the interest on a Government bond.

THE COMPANY'S FINANCIAL STRENGTH.—The Mexican Coffee and Rubber Growers' Association manages the Plantation for twenty-five years. The mercantile agencies say that it has a capital of \$5,000,000; assets, \$4,000,000; and owns steamboats.

Endorsed by Leading Clergymen and Laymen of the Denomination.

This enterprise is largely in the hands of prominent Disciples of Christ. Gen. Richard M. Gano, widely known in the denomination, especially in the south, selected the company's land as the best in Mexico. His son, Clarence Gano, is superintendent of the plantation. Several of the directors are active and influential members of the denomination, as well as conspicuously successful business men of the highest integrity.

Mr. W. J. Ford, of Hiram, O., is identified with the Montezuma. The following endorsement of him speaks for itself:

Mr. W. J. Ford was one of the founders of the Christian Standard, has been prominently connected with Hiram College for thirty years, and is known wherever our denomination is known. I know him to be a man of sound business judgment and the greatest personal integrity. His association with any commercial enterprise is a high guaranty of its financial soundness.

Rev. J. W. Allen, 33

Pastor West Side Christian Church, 33 Adams St., Chicago.

EACH MEMBER ONLY ONE VOTE—IMPOSSIBLE TO FREEZE OUT.—The plan is the perfection of co-operation. The interest of one is the interest of all, and each shareholder has only one vote, regardless of the number of shares held.

CHICAGO TITLE & TRUST CO. TRUSTEE.—This well-known institution holds the title to the land and acts as a depository for the purchaser's money.

POINTERS ON PROFITS.—Sir Thomas Lipton says: "For sure, large and permanent returns nothing equals a well-managed tropical plantation." Russell Sage says a rubber plantation is better than a bank. Sugar planters in Hawaii cleared \$23,000,000 this year.

Many well-known business and professional men have invested in and endorsed this enterprise. Write for literature, mentioning this paper.

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1107 Ashland Block, Clark & Randolph Sts.,
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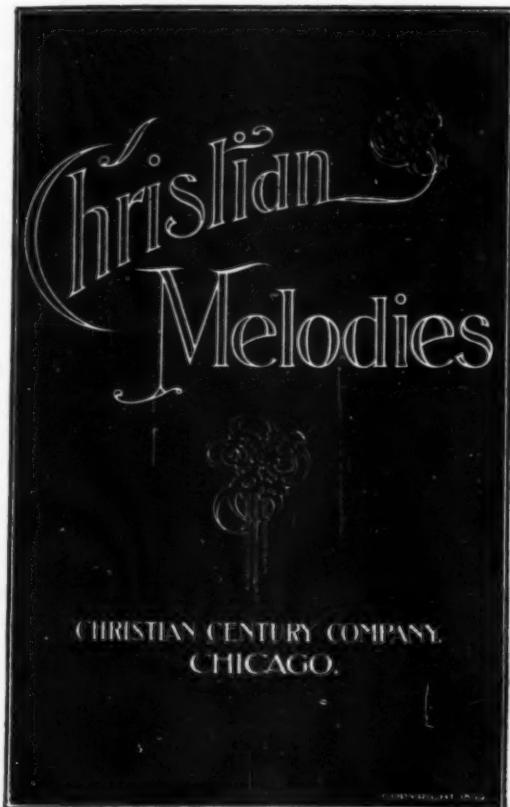
The Climax Reached!

THE best judges are agreed that of all song books so far produced for general church purposes, including Sunday School, Christian Endeavor and Evangelistic services, none have reached that high grade of excellence that is found in

Christian Melodies.

IT is unquestionably the greatest all-purpose Church Song Book of moderate price that is now available.

Best hand-sewed binding. No cheap rivets or wire-stitching. Mechanically perfect. Neat, artistic and durable. To use it is to be delighted. Wherever it has gone it has won the highest praises. Singing Evangelists, Musicians and song leaders who have tried it unite in pronouncing it, without exception or reservation, the best book of the kind that has yet been produced. It contains 192 pages and 227 songs. Price \$25.00 per hundred: \$3.00 per dozen, not prepaid. Single copies, postpaid, 30 cents:



CHRISTIAN CENTURY COMPANY
CHICAGO.

No. 5. Buried With Christ.
Rev. T. Ryden. Romane 6. Wm. J. Kirkpatrick.

1. Buried with Christ and raised with him too; What is there left for
2. Risen with Christ my glo - ri - ous Head, Ho - li - ness now the
3. Liv ing with Christ, who di - eth no more, Fol - lowing Christ, who
4. Liv ing with Christ my mem - bers I yield, Serv - ants of God for -

me to do? Sim - plly to cease from strug - gling and striv -
ing - way I tread; Beau - ti - ful thought while walk - ing there - in,
go - eth he - fore; I am from bond - age ut - ter - ly freed,
ev - er-more sealed; Not un - der law, I'm now un - der grace.

CHORUS
Sim - plly to walk in new - ness of life.
He that is dead is freed from all sin. Bur - ied with Christ and
Reck-on - ing self as dead in - deed. Sin is - de-throned and Christ takes its place.

dead un - to sin; Dy - ing but liv - ing, Je-sus with - in; Rul - ing and
reigning day af - ter day. Guid - ing and keep - ing all of the way.

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